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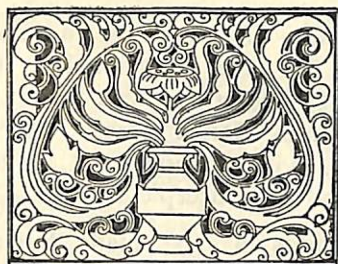
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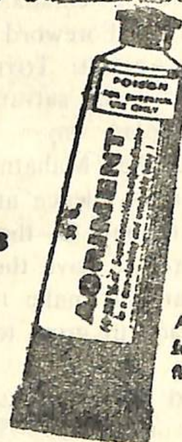
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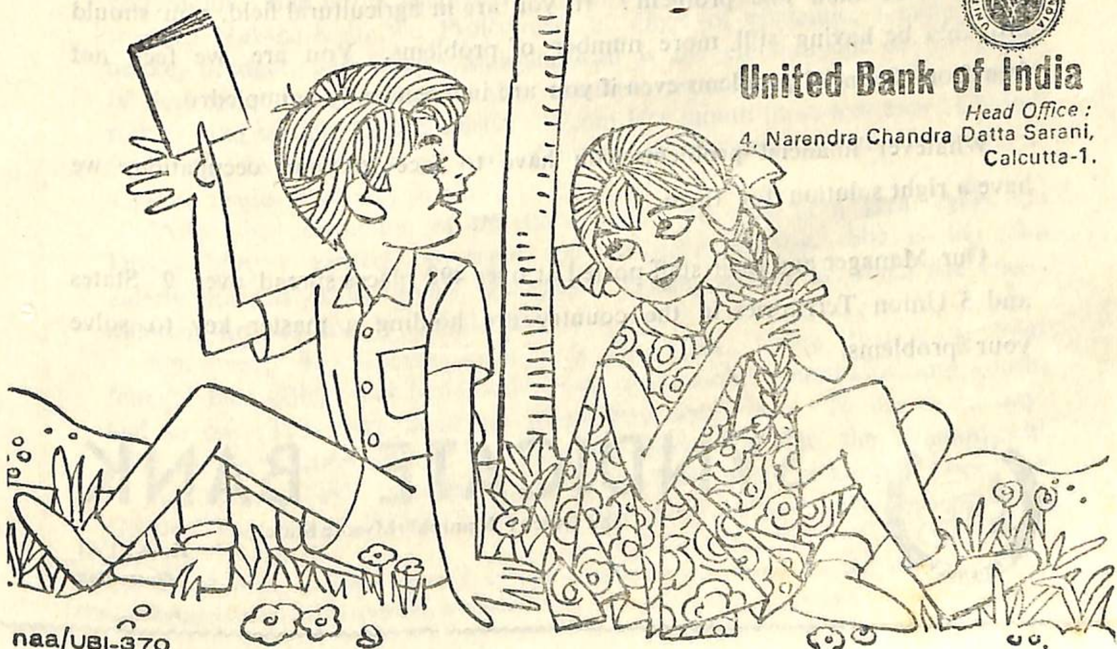
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Prabuddha Bharata

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Arise! Awake! And stop not till the Goal is reached.

SRI RAMAKRISHNA ANSWERS

Keshab (with a smile): 'Describe to us, sir, in how many ways Kali, the Divine Mother, sports in this world.'

Sri Ramakrishna (with a smile): 'Oh, She plays in different ways. It is She alone who is known as Maha-Kali, Nitya-Kali, Smasana-Kali, Raksha-Kali, and Syama-Kali. Maha-Kali and Nitya-Kali are mentioned in the Tantra philosophy. When there were neither the creation, nor the sun, the moon, the planets, and the earth, and when darkness was enveloped in darkness, then the Mother, the Formless One, Maha-Kali, the Great Power, was one with Maha-Kala, the Absolute.

'Syama-Kali has a somewhat tender aspect and is worshipped in the Hindu households. She is the Dispenser of boons and the Dispeller of fear. People worship Raksha-Kali, the Protectress, in times of epidemic, famine, earthquake, drought, and flood. Smasana-Kali is the embodiment of the power of destruction. She resides in the cremation ground, surrounded by corpses, jackals, and terrible female spirits. From Her mouth flows a stream of blood, from Her neck hangs a garland of human heads, and around Her waist is a girdle made of human hands.

'After the destruction of the universe, at the end of a great cycle, the Divine Mother garners the seeds for the next creation. She is like the elderly mistress of the house, who has a hotchpotch-pot in which she keeps different articles for household use.

'Oh, yes! Housewives have pots like that, where they keep "sea-foam",[1] blue pills, small bundles of seeds of cucumber, pumpkins, and gourd, and so on. They take them out when they want them. In the same way, after the destruction of the universe, my Divine Mother, the Embodiment of Brahman, gathers together the seeds for the next creation. After the creation the Primal Power dwells in the universe itself. She brings forth

[1] Sri Ramakrishna perhaps referred to the cuttlefish bone found on the seashore. The popular belief is that it is hardened sea-foam.

this phenomenal world and then pervades it. In the Vedas creation is likened to the spider and its web. The spider brings the web out of itself and then remains in it. God is the container of the universe and also what is contained in it.

'Is Kali, my Divine Mother, of a black complexion? She appears black because She is viewed from a distance; but when intimately known She is no longer so. The sky appears blue at a distance but look at it close by and you will find that it has no colour. The water of the ocean looks blue at a distance, but when you go near and take it in your hand, you find that it is colourless.'

Sri Ramakrishna became intoxicated with divine love and sang:

Is Kali, my Mother, really black?
The Naked One, of blackest hue,
Lights the Lotus of the Heart....

Sri Ramakrishna continued: 'Bondage and liberation are both of Her making. By Her maya worldly people become entangled in "woman", and "gold", and again, through Her grace they attain their liberation. She is called the Saviour, and the Remover of the bondage that binds one to the world....

'The Divine Mother is always playful and sportive. This universe is Her play. She is self-willed and must always have Her own way. She is full of bliss. She gives freedom to one out of a hundred thousand.'

A Brahmo devotee: 'But, sir, if She likes, She can give freedom to all. Why, then, has She kept us bound to the world?'

Shri Ramakrishna: 'That is Her will. She wants to continue playing with Her created beings. In a game of hide-and-seek[2] the running about soon stops if in the beginning all the players touch the "granny". If all touch her, then how can the game go on? That displeases her. Her pleasure is in continuing the game. Therefore the poet said:

Out of a hundred thousand kites, at best but one or two break free;
And Thou dost laugh and clap Thy hands, O Mother, watching them!

'It is as if the Divine Mother said to the human mind in confidence, with a sign from Her eye, "Go and enjoy the world." How can one blame the mind? The mind can disentangle itself from worldliness, if through Her grace She makes it turn toward Herself. Only then does it become devoted to the Lotus Feet of the Divine Mother.'

---

[2] The allusion is to the Indian game of hide-and-seek, in which the leader, known as the 'granny', bandages the eyes of the players and hides herself. The players are supposed to find her. If any player can touch her, the bandage is removed from his eyes and he is released from the game.

ONWARD FOR EVER!

Everything that we perceive around us is struggling towards freedom, from the atom to the man, from the insentient, lifeless particle of matter to the highest existence on earth, the human soul. The whole universe is in fact the result of this struggle for freedom.... All that we see in the universe has for its basis this one struggle towards freedom; it is under the impulse of this tendency that the saint prays and the robber robs. When the line of action taken is not a proper one, we call it evil; and when the manifestation of it is proper and high, we call it good. But the impulse is the same, the struggle towards freedom. The saint is oppressed with the knowledge of his condition of bondage, and he wants to get rid of it; so he worships God. The thief is oppressed with the idea that he does not possess certain things, and he tries to get rid of that want, to obtain freedom from it; so he steals. Freedom is the one goal of all nature, sentient or insentient; and consciously or unconsciously, everything is struggling towards that goal. The freedom which the saint seeks is very different from that which the robber seeks; the freedom loved by the saint leads him to the enjoyment of infinite, unspeakable bliss, while that on which the robber has set his heart only forges other bonds for his soul.

Vivekananda

INTEGRATION OF PERSONALITY—A SPIRITUAL APPROACH

EDITORIAL

I

Success in spiritual life very largely depends on the aspirant's efficiency in integrating his personality. To understand what personality integration means, we may refer to an imagery from the Upaniṣad.[1] It compares the body to a chariot, the senses to the horses, the mind to the reins, and the *buddhi* or the discriminating faculty to the charioteer. The Ātman or Self is compared to the master of the chariot. Spiritual life is an arduous journey to God or the Supreme Truth and so the chariot-simile is very felicitous. For the journey to be safe and successful all the various members—chariot and horses, reins and roads, driver and master—must be of the right sort and work for the same end. When the body and senses are strong and disciplined, the will and emotions focused on the divine objective, we have an integrated personality.

Personality, though variously defined and understood, means for our present purpose the sum total of the physical, mental, and emotional aspects of an individual. Integration is the resultant wholeness of or harmony among these aspects when they are brought round a spiritual objective. Even in ordinary life we see how important is personality integration and what its absence costs to men and women in terms of neurosis and schizophrenia. Writing a vastly learned volume to prove his theory of the unconscious, archetypes, personality, and integration, Dr. Jung seems to have been constrained to hold up Jesus Christ as one of the most shining examples of a fully developed personality![2] His concluding sentences, quoted

[1] *Kaṭha-upaniṣad,* I. iii. 3-4.

[2] Dr. Carl G. Jung: *The Integration of the Personality* (Tr. by Stanley Dell, Pub. by Farrer and Rinehart, Inc., New York, 1939), pp. 297-8.

here, would gladden the hearts of all spiritual aspirants:

> 'The undiscovered way in us is like something of the psyche that is alive. The classic Chinese philosophy calls it "Tao", and compares it to a watercourse that resistlessly moves towards its goal. To be in Tao means fulfilment, wholeness, a vocation performed, beginning and end and complete realization of the meaning of existence innate in things. Personality is Tao'[3]

Those who are not Taoists need only to read Brahman, God, Nirvāṇa, or Allah for Tao to get the implication in terms understandable to them.

In fact, personality ought to mean the indivisible Absolute or the *Pūrṇa* which is Truth, Wisdom, and Infinity. And integration is the realization of one's identity with It.

II

From the summit of Self-realization the physical body is a trifle. But the spiritual aspirant can never afford to neglect it. It is a God-given instrument for working out his salvation, a boat for crossing over to the other shore of Truth. Therein lies its utility and significance. Again, he should recognize the fact that, in spite of discriminating, body-consciousness persists in the waking and dream states. It is not his fault that it persists so obstinately. But if he adds to this natural disadvantage by wilfully weakening the body or by pampering it, he acts unwisely. In either case he would only be strengthening the physical attachment he wants to overcome. By weakening the body he is denying himself the use of a ready-furnished tool to attain knowledge. By pampering it he courts danger like the man 'who clutches at a crocodile, mistaking it for a log, to cross the river'.[4]

Body is likened to a chariot by the Upaniṣad. Before venturing on a long and unknown road, a man should see that the axletree and wheels, the body and roof, lubrication and linchpins of the chariot are in order. Otherwise he might be asking for trouble on the way. The body of the aspirant is the vehicle for the spiritual journey. If it is not strong and healthy, it may breakdown under the strain of spiritual efforts and emotions. And a breakdown generally means physical or mental disorder of a serious nature. A few essential rules of health and hygiene are surely to be observed. But to make a fetish of them would not be helpful. However, this alone is not enough.

From the spiritual standpoint, strengthening the body does not mean building strong muscles. It means strengthening the neuro-cerebral system which has to bear the brunt of spiritual efforts and experiences. That is why all religious teachers have emphasized the need of self-restraint and moral disciplines for aspirants. For example, of the eight steps of yoga taught by Patañjali, half the number concern physical and moral aspects. The fourfold discipline according to Vedānta underscores those aspects. Austerities of the body and speech as defined by the *Gītā*[5] give some useful hints for all aspirants to strengthen the 'body-chariot':

> 'Worship of the Divine, the holy men, the teachers and the wise; purity, straightforwardness, continence and non-violence—these are called the austerities of the body.
>
> 'Speech which causes no vexation and is true, agreeable and beneficial, as also regular study of the scriptures—these are said to form the austerity of speech.'

Humility, purity, candour, harmlessness, veracity, and chastity—these develop the moral musculature in the aspirant. Purity,

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3 ibid., p. 305.

4 *Vivekacūḍāmaṇi*, 84.

5 *Bhagavad-gītā*, XVII. 14, 15.

physical and ethical, is the best nervine tonic that one can prescribe. Of these virtues, again, we refer specially to chastity. All true religious teachers have spoken unambiguously in its favour. Married or single, a religious aspirant should pay abundant attention to chastity. The invigoration it can impart to the body, nervous system, and brain is tremendous. Swami Vivekananda ardently advocates this virtue in words which burn into our consciousness. That he was speaking to an audience in California is not a matter of coincidence. He said:

> 'Another condition [for success in Yoga] is chastity. It is the corner-stone of all practice. Married or unmarried—perfect chastity. It is a long subject, of course, but I want to tell you: Public discussions of this subject are not to the taste of this country. These Western countries are full of the most degraded beings in the shape of teachers who teach men and women that if they are chaste they will be hurt. How do they gather all this? ... People come to me—thousands come every year—with this one question. Someone has told them that if they are chaste and pure they will be hurt physically. ... How do these teachers know it? Have they been chaste? Those unchaste, impure fools, lustful creatures, want to drag the whole world down to their [level]! ...
>
> 'Nothing is gained except by sacrifice. ... The holiest function of our human consciousness, the noblest, do not make it unclean! Do not degrade it to the level of the brutes. ... Make yourselves decent men! ... Be chaste and pure! ... There is no other way. Did Christ find any other way? ... If you can conserve and use the energy properly, it leads you to God. Inverted, it is hell itself. ...'[6]

Swami Turiyananda, another great apostle of Sri Ramakrishna says with the authority and insight of one who has led the holiest of lives:

> 'The best element in our body is preserved by chastity. If there is no chastity the mind-stuff becomes unsteady. Then the image of the Chosen Deity (*Iṣṭa*) is no more clearly reflected in it.'[7]

III

Restraint and purification of the 'sense-horses' is the next step. It is everybody's experience, specially of youthful aspirants, that the senses prove turbulent and restive. Controlling them by maiming or mutilation would be childish. With a limping team of horses you cannot undertake a long and difficult journey. Keeping the senses away from their objects is both right and advisable, more so for the beginners. But that is a negative measure. Turning the senses into the right road, the road that leads to the shrine of divinity, is the positive approach.

Hindu psychologists divide the sense-organs into two groups: the outer and the inner. The former consists of the organs of action and the organs of perception. The organs of action are the hands, the feet, the tongue, and organs of evacuation and generation. The organs of perception are the eyes, the ears, the nose, the skin, and the tongue. By senses we mean here the outer organs, those of action and perception. The foremost duty of the aspirant is to divert them Godward.

Śrī Kṛṣṇa is of the opinion that all actions done for oneself or for others should be consecrated to God. His teaching in the *Gītā*[8] purports to that. Such a person is the devotee of the Lord. Śaṅkara makes a revealing observation while commenting on 'My devotee' in a verse[9] of the *Gītā*:

---

[6] *The Complete Works,* Vol. I (Advaita Ashrama, Mayavati, Almora, Himalayas, 1962), p. 520.

[7] *Spiritual Talks* (Advaita Ashrama, Mayavati, 1944), p. 199.

[8] *Bhagavad-gītā,* III. 30; IV. 24; V. 10; IX. 34; XVIII. 46; etc.

[9] ibid., XIII. 18.

'The devotee is he who has surrendered himself completely to the omniscient, all-pervading Lord, the Supreme Teacher, and who is convinced that whatever he sees, hears, or touches is the supreme all-encompassing Lord Himself.'

In his well-known hymn, *Śivānandalaharī*, Śaṅkara speaks about the spiritualization of the senses by the aspirant in the service and adoration of God. The verse runs thus:

'Let my mind reside at Your lotus feet; let my speech be engaged in singing praises to You. May my hands ever worship You and ears listen to stories about You. May my determinative faculty (*buddhi*) be engrossed in Your meditation, and eyes behold the beauty of Your form. (When all my senses are thus employed) with what can I know, O Supreme Siva, books which describe the glories of other gods?'

When the body and senses are thus controlled and engaged, the aspirant feels within himself the release of new springs of energy not experienced till then. He does his worldly duties too with poise and efficiency. When he sits for meditation and prayer, his body does not bother him. His senses do not draw him out. Now the problem of integration becomes subtler and psychological.

IV

A strong chariot and a well-broken team are no doubt important for a journey. But a charioteer who can hold a tight rein and steer the horses on the right course is more important. Else there may be disaster. The mind, standing for reins in the imagery, is controlled by the *buddhi*, the determinative faculty. Unless the aspirant is unswerving in his resolution to reach the goal, he might be deflected by beautiful by-lanes. And these by-lanes are temptations, some of them very hazardous. So the teachers advise the seekers to discriminate constantly and to conceive a burning passion for liberation.

Austerity is the key to Brahman and it is the key to mental restraint also. Śrī Kṛṣṇa insists on serenity, self-control, honesty of motive, and silence as the essentials of mental austerity.[10] A serene mind alone can become one-pointed. Serenity of mind is the result of healthy mental feeding. Because speech distracts the mind to a great extent, the aspirant is advised to control it. This control is not limited to vocal speech; it includes the unending chatter that everyone makes to oneself mentally. A part of mental austerity is honest dealings. A tainted conscience nags a man in his private hours.

Nothing ruffles the mental lake like the winds of emotions. Almost all the thought trains that rise and drag the mind to unwanted and embarrassing excursions can be traced to emotional causes. Integration of personality must take into account the emotions and their psychic potential. Trying to control the mind without harnessing the emotions would not be a fruitful proposition.

Religious teachers are fully aware of this problem. So they advise the aspirants to cultivate a particular attitude towards God. All the emotional flood is then to be directed to Him. This matures in a profound divine attachment. In that event no inner cleavage—cause of neurosis and disintegration—is possible. Sri Ramakrishna's advice to a Brahmo seeker will be helpful to all:

'Direct the six passions to God. The impulse of *lust* should be turned into the desire to have intercourse with the Atman. Feel *angry* at those who stand in your way to God. Feel *greedy* for Him. If you must have the feeling of *I and mine*, then associate it with God. Say, for instance, "My Rama, My

10 ibid., XVII. 16.

Krishna!" If you must have pride, then feel like Vibhishana, who said, "I have touched the feet of Rama with my head; I will not bow this head before anyone else." '[11]

We may note here that Sri Ramakrishna's counsel includes the 'three doorways to hell'[12] that Śrī Kṛṣṇa asks one to avoid. By converging the emotions on God, all doorways and hatchways to the hell of inner disintegration will have been sealed.

With the body and senses under control, the emotions unified, mind and intellect steady, the aspirant is only a step or two away from total integration. The immediate step is meditation, deep and long, on God. And that climaxes in Samādhi or union with God. If the preparation is not adequate, meditation proves to be baffling, 'like curbing the wind'. When the preparations are perfect, then meditation[13] becomes 'like an unbroken stream of oil'. Says Śaṅkara in commenting on the word *dhyāna* in a verse[14] of the *Gītā*:

> 'Meditation is the one-pointed thinking, after withdrawing the senses like ears from objects like sound into the mind, and the mind into the inmost consciousness.'

Integration of personality is accomplished only when Samādhi is attained, and that depends on the grace of God.

V

Why do you bring in the grace of God? —someone may rightly protest. But God's grace is not such a capricious thing as it is thought to be. Though God is absolutely free to bestow His grace as He likes, still there seems to be a predictability about it. In many cases grace arrives as a sequel to sincere self-effort. However, God cannot be accused of partiality. As Sri Ramakrishna said, 'God's grace is always blowing like a breeze. He who unfurls the sails will catch it.' Self-effort is unfurling the sails.

In order to understand the working of grace, we may refer to the technique of tunnel engineering. When two countries decide to have a tunnel through an intervening mountain range, they start, after accurate measurements and calculations, boring from opposite ends. Finally, they meet about midway. Now, the road on which the aspirant sets out and its end are within himself only. Viṣṇu, the all-pervading One, is the destination he is bound for.[15] And He is always in the aspirant's heart. Self-control, penance, prayer, and meditation are all like tunnelling through the mountain of ignorance that separates him from God. During all the drilling operation by the aspirant, God seems to be quietly sleeping! At last a day arrives when the aspirant tosses the last shovel of rock and earth. And then his hands refuse to work out of sheer exhaustion. As the saying goes, 'Man's extremity is God's opportunity'. God seizes His opportunity. The solid wall in front crumbles, a life-giving draught sails through, and the tearful eyes of the aspirant gaze into an endless sea of light. If all godmen spoke of grace, they had ample justification for doing so.

Śrī Kṛṣṇa says in the *Gītā*[16] that He destroys the darkness in the hearts of sincere devotees with the 'shining lamp of wisdom'. Śaṅkara's elucidation of the nature of the lamp and its light is wonderfully instructive:

> 'In the receptacle of the mind characterized by dispassion; fed with the oil of contentment due to divine love; fanned by the gentle breeze of earnest meditation on the Lord; furnished with

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[11] M.: *The Gospel of Sri Ramakrishna* (Tr. by Swami Nikhilananda, Pub. by Sri Ramakrishna Math, Mylapore, Madras 4, 1947) p. 155.

[12] op. cit. XVI. 21.

[13] Vide: Patañjali: *Yoga-sūtras,* III. 2; 12.

[14] XIII. 24.

[15] *Kaṭha-upaniṣad,* I. iii. 9.

[16] *Bhagavad-gītā,* X. 10-11.

the wick of right intuition purified by the disciplines of chastity etc.; placed in the sheltered recess of the mind withdrawn from sense-objects and untainted by attachment and aversion; shining with the light of right knowledge generated by incessant practice of concentration and meditation—such is the lamp of wisdom.'

We see in this penetrative elucidation by Śaṅkara that the lamp has to be made ready by the aspirants. The Lord has said that He kindles the lamp with His flame. That is the crowning of self-effort by divine grace. Again, the lamp is an assembly of the receptacle, oil, wick, and flame. All of them unite to give light which alone is the purpose of the lamp. Round the central purpose of spiritual illumination the various aspects of an aspirant's personality—body and senses, mind, emotions, and will—rally and integrate. Integration is becoming whole. He becomes one with the Reality which is one, indivisible, and infinite.

VI

What about the non-aspirant, the man-in-the-street? Doesn't he need personality integration? Surely he needs it, and needs it all the more, because he does not have even the minimum inner harmony that a genuine aspirant ipso facto possesses. Material preoccupation tends to create a dire inner discord. 'In the city of Manic-depressia,' wrote a noted American humorist recently, 'on the banks of the Schizophrenic River, live the rulers of the great country of Paranoia.' The writer was no doubt lampooning his people and their affairs. But the discerning reader can see that the whole modern world is that unfortunate country and that by every city flows the Schizophrenic River. To avoid becoming paranoiacs we need integration. For that we need the sun of a spiritual ideal which can hold together the planetary system of our personality.

A man is rewarded according to his thoughts and motives. The Lord is like Kalpataru, the wish-yielding tree of heaven. Everyone gets from Him whatever he seeks. A poor man's son, having received education and become a judge of the High Court by hard work, is apt to think, 'Now I am happy. I have reached the highest rung of the ladder. It is all right now.' To him the Lord says, 'Do thou remain so.' But when the judge of the High Court retires on pension and reviews his past, he understands that he wasted his life, and exclaim, 'Alas, what real work have I done in this life!' To him the Lord also says, 'Alas! What hast thou done!'

—Sri Ramakrishna

LETTERS OF A SAINT

THE LORD MY REFUGE

Kasi

7.3.1915

Dear—,

Swami Shivananda Maharaj has not yet returned here from the (Belur) Math. Yesterday I received a letter from him. He has just returned to the Math after witnessing the festival at Ranchi. He may come here within a week. He has been very pleased to see the festival, particularly the attitude and the activities of the devotees at Ranchi.

Their religious nature has been gradually developing and seeing their example many others are being uplifted. And why should it not happen so? Such things do happen when devotion to God is practised. The Lord Himself has said this in the *Gītā*:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥[1]

O Pārtha, those who take refuge in Me, be they of low birth, women, *vaiśyas* or *śūdras,* will most certainly attain the supreme goal. So, what doubt can there be that those who are of high birth will attain salvation by taking refuge in Me? After saying so, he finally makes this conclusive statement:

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।[2]

Having been born in this evanescent world full of miseries worship Me alone; there is no other way of being saved from this situation except through worshipping me.

I could not clearly understand your deduction. You have written: 'I find in the *Gītā* that work accompanied by much labour is *rājasika karma,*[3] the result of which is suffering.' After writing this much you have asked, 'Please let me know if this conclusion is correct?' Should I understand this to mean that as one has to take pains to have *darśan*[4] of Viśvanāth, there is no need to go to see Viśvanāth, for that, being *rājasika karma,* is productive of affliction? Is that your conclusion?

What you have quoted from the eighteenth chapter of the *Gītā* in that the Lord instructs Arjuna that, in accordance with the difference in *guṇas*[5], there are different kinds of knowledge (*jñāna*), work (*karma*) and doer of work (*kartā*). You have, however, quoted only half the verse. After explain-

1 IX. 32.

2 IX. 33.

3 Work motivated by desire and tending to produce restlessness.

4 Auspicious seeing of the deity in a temple or a shrine by a devotee.

5 According to Sāṅkhya Philosophy, *Prakṛti* (nature or matter), consists of three *guṇas*—usually translated as 'qualities'—known as *sattva, rajas, tamas.* *Tamas* stands for inertia or dullness; *rajas,* for activity or restlessness; *sattva,* for balance or righteousness.

ing the nature of karma characterized by *sattva,* he thus explains the nature of *karma* characterized by *rajas*:

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ।।[6]

The meaning of the verse is as follows:

That work which is performed for the fulfilment of some desire, or done egoistically with great difficulty, is called *karma* characterized by *rajas.* The work that is undertaken with great effort and care is *rājasika karma.*

Now if this is your conclusion that since hardship is associated with the worship of the Lord, it should be considered *rājasika karma,* and so should not be performed, what then can I really say to you ?...

Again, you have written, 'For so long I have seen and heard so much and yet the mind does not spontaneously flow towards truth: this indeed is a matter of great sorrow.' For how long have you really been seeing and hearing ? Yayāti,[7] who had borrowed the youth of his son, said, after having enjoyed the objects of senses for ten thousand years, and being yet unsatisfied:

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्द्धते ।।[8]

The verse means that desires are not satisfied through the enjoyment of objects of senses; they only increase like fire fed by melted butter. So renunciation of desire is good; in that is bliss. This is the conclusion according to the scriptures.

SRI TURIYANANDA

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6 XVIII. 24.
7 The story of Yayati occurs in the *Viṣṇu Purāṇa.*
8 *Viṣṇu Purāṇa,* IV. 10. 9.

With enjoyment
Comes fear of disease;
With social position,
Fear of disfavour;
With riches,
Fear of hostile kings;
With honour,
Fear of humiliation;
With power,
Fear of an enemy;
With beauty,
Fear of old age;
With scholarship,
Fear of challengers;
With virtue,
Fear of traducers;
With the body,
Fear of death.
Everything in this world is fraught
with fear;
Renunciation alone makes one fearless.

—BHARTRIHARI

JNĀNA IN ADVAITA PHILOSOPHY

Dr. K. B. Ramakrishna Rao

Advaita or the philosophy of non-dualism understands *jñāna* (knowledge) in two distinct senses and in two distinct orders. The first is ontological and refers to the absolute itself as constituting *jñāna*. This is knowledge of its essential nature (*svarūpa jñāna*), and is indicated in the Upaniṣadic statement, 'Brahman which is Reality, Knowledge, and Infinity'.[1] The second is epistemological and refers to the empirical perspective when the absolute is viewed under limitations. Here *jñāna* is *vṛtti-jñāna* or 'modification of the inner organ (*antaḥ-karaṇa*) as illumined by the Ātman or witness'.

It is evident from this that their different usages refer to different orders of reality, the transcendental or *pāramārthika* and empirical or *vyāvahārika*.

As *philosophy* Advaita wants us to be clear about this distinction, and as *religion* Advaita wants us to intuit the identity of *jñāna* and 'reality' of the ontological order. As philosophy, Advaita warns us against identifying *jñāna* of the two orders, and against committing thereby a metaphysical error leading to all empirical or phenomenal conditions of existence. It is this error that Advaita designates as superimposition (*adhyāsa*) or nescience (*avidyā*).

The distinction between the two orders of *jñāna* is made thus. The empirical or epistemological *jñāna* involves a relationship of subject and object. *Jñāna* is an epistemological experience, and as all experience involves a subject-object relationship, so does *jñāna*. Any experience that involves such subject-object relationship is relative. And *jñāna* is explained in terms of an object of knowledge, and so at the epistemological level there is no contentless knowledge, or objectless subject. Quite distinct is *jñāna* of the metaphysical or ontological order, according to Advaita, where it is relationless, for that is the absolute with no relations.

Apart from indicating such distinction between the types or orders of *jñāna*, for purposes of elucidating its own perspective, Advaita has two other objectives, namely : 1. to show the deficiencies of the subjective idealism of the Yogācāra Buddhism, which denies an objectless subject ; and 2. to show that the relational *jñāna* which the realistic schools maintain as final as not final.

To make the points clear : By maintaining that every *jñāna* or knowledge points to an object at the empirical level, Advaita bestows a 'reality' to the world of objects and to the universe around us, as against the Buddhistic contention that only the mind or *citta* is real. This is a clear indication of Advaita metaphysics not reducing the world of our experience to a mere myth. One should re-examine the allegation that Advaita preaches 'illusionism', or that Advaita is simple 'māyāvāda'. The criticism from wherever it may come betrays an ignorance of what 'māyāvāda' is, besides a misunderstanding of what reality itself is. Let alone giving objects of the wakeful hours a reality, Advaita goes to the extent of granting reality to even the dream objects and of illusion. In its assertion of psychological or epistemological realism, Advaita corrects the mentalism or *mithyā-vāda* of Buddhism. Then to confuse Advaita for Buddhism is an error of judgement arising out of ignorance of the Advaitic concept of reality.

However, as against a bare realism of the

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1 सत्यं ज्ञानमनन्तं ब्रह्म ।
Taittirīya-Upaniṣad, II. i. 3.

empirical world, Advaita in its search for *the* Real, never stops at something less than the Absolute, and as per the intuition of Advaita *the Absolute has no compromises*. And, therefore, the reality that Advaita gives to the world-experience is naturally qualified. It gives it a conditional status, for a non-conditional one can only belong to the Absolute. That is exactly the reason that even the metaphysics of all theistic schools has an inner dialectics of the Absolute, which reduces the reality of the world to no better status than what Advaita gives it. While giving the empirical (*vyāvahārika*) and the apparent (*prātibhāsika*) objects their reality in their respective orders, Advaita estimates them from the absolute (*pāramārthika*) perspective, and declares that their value either as reality or as experience solely depends upon the absolute (*pāramārthika*). Any validity must eventually depend on this basic ground. All reality is to be judged from that point of the un-conditional reality, and every *jñāna* is to be judged from that perspective of the ever-shining illumination.

Now let us try to know what *jñāna* means psychologically or epistemologically according to Advaita. It is common experience that *jñāna* or knowledge is mental, i.e., it is the result of the 'modification of inner organ' (*antaḥkaraṇa-vṛtti*, i.e. *buddhi*, *ahaṁkāra*, *citta*, and *manas*). When the modification—in correspondence with the objects outside—is illumined by the Self, 'experience' arises. According to Advaita there is little difference between the inner organ and the material world outside. Both of them are insentient, only the former is subtle and the latter is gross. Bare modification of inner organ due to stimulation from outside is purely mechanical and physical. It is just the subtle matter that is responding to the gross in obedience of a material or physical law. It does not rise to the level of a psychological nature as such until the modification is 'illumined' from within. That is, bare mental modification is material and is not *jñāna* even at the empirical level. Its transmutation into a psychological character is the doing of the real 'psyche', the Self within.

Having explained the way how *jñāna* arises in an individual, Advaita warns us against mistaking the identity of what *illumines* and what is *illumined*.

If what illumines is the principle of sentience itself, what is illumined is matter in its subtle form which constitutes our mind. A mistaking between these is the fundamental metaphysical error to which we have already referred as being at the basis of empirical life.

Besides this, there is another warning that Advaita wants to give, and this refers to: 1. mistaking the entire field of empirical experience for *jñāna* in the sense of 'correct knowledge', and 2. mistaking the psychological or empirical *jñāna* for the ontological knowledge of the essential nature.

We shall try to know the implications of these warnings. Experience is a wider term, and arises as a result of the modification of the inner organ and getting itself illumined. If this is termed 'knowledge', it can be both correct knowledge and wrong knowledge. If the former is called *jñāna*, the latter is *ajñāna*. That is, both *jñāna* and *ajñāna* are forms of experience, and experience is not to be equated with any one of these.

Now what is important is to enquire if this *jñāna* is equivalent with the knowledge of the essential nature, i.e., the Self. It should be evident by now that psychological knowledge is rooted in the inner organ modifying itself. As per Advaita, the inner organ itself is insentient, and is the individual counterpart of nescience, the principle of insentiency. If so any *jñāna* that is rooted in the inner organ is a form of nescience,

as even *ajñāna* or 'ignorance' is. To identify *jñāna* rooted in nescience with the principle of sentience, namely, Self is wrong. This mistake of identification is done not only in our ordinary life, but even in our endeavours as rational systems which estimate what is rationally or logically true to be metaphysically or ontologically true.

Incidentally, it may be pointed out here that wrong knowledge as a modification of the inner organ is not equal to nescience, but is only a manifestation of it. To make the distinction clear, if the basic inner organ itself is nescience, a modification of the inner organ is *ajñāna.* What is important to know is that, be it *ajñāna* or *jñāna,* both are nescience, being rooted in the inner organ.

Our endeavour is not complete if we do not examine how, after all, the empirical and the rational *jñāna* and *ajñāna* are only in nescience, i.e., not final. Advaita makes an assessment of them as such from a higher plane, the real *jñāna,* the Self. The Self that is involved with the inner organ is the empirical self called Jīva, and one is invited to get out of this complex of the inner organ to have the intuitions of the Self directly, that is without the aid of the inner organ, the usual means of getting knowledge. It is not sufficient that a perceptual error or *ajñāna* is corrected to make it perceptual truth or *jñāna,* for even at this stage of correction, thought or experience rests at the empirical level, and the real Self is beyond this experience, and cannot be known as object of thought or experience. It is non-relative.

Now the problem is, if this Self is not to be known through the instrument of the inner organ (i.e., through reason and logic), and cannot be known as 'object' of thought or experience, how to grasp it ? This is where Advaita tells us of the metaphysical nature of Self as the self-revealing *jñāna* revealing Itself as the very Self requiring no further revelation to prove Its existence. This is knowing It by *being* It, where knowing is only metaphorical. And how this Self as *jñāna* is relationless can be known now.

The Upaniṣads describe the pure Ātman not only as absolute Reality (*sat* or *satyam*) but also as Consciousness (*cit* or *jñānam*). What is real is not bare existence or being, but that it is the principle of Consciousness or sentience as well, and vice versa. Now reality is Infiinity (*anantam*) as per the Upaniṣadic description, and we shall try to know the ontological significance of how it is absolute *jñānam* or *cit* without any relations involving it or involved in it. The main purpose of Advaita is to point out this state of *jñāna* as the *summum bonum.*

Absoluteness means a condition beyond all relativity. *Anantam* or Infinity has in its heart this sense, and its comprehension strengthens one's idea of Ātman as an indivisible being. Absolute, by definition, cannot be a passing phase in terms of time. It must be eternal, and is conveyed by the term *anantam.* Again, absolute, by definition, cannot be limited by the presence of another being, absolute or non-absolute. That is, it is non-dual and does not encounter an ontological second at any stage of its being. Thus, in both ways it points to an Infinity over and above the concepts of time and of duality or finitude. And so the Upaniṣads with an unquestionable intuition state that Brahman is 'Reality, Knowledge, and Infinity' (*Satyam, Jñānam,* and *Anantam*). It is this last constitutive factor which fixes the meaning of Brahman as an indivisible reality either from within or from without. *It excludes not only the limiting but also the excluding aspects of being.* That is, there is no *second* to it, there is no *part* nor *modification* of it. That there is no second to an absolute Infinity may be grasped with some difficulty, but it requires greater intuition and sense of ob-

jectivity to grasp the implications of partlessness and non-modification. The dialectics of the Infinite are so ungraspable through empirical means of reason and logic, that in our failure to intuit it, we make Reality itself adjust with these limited means, and so offer the modification theory of Brahman (*Brahma-pariṇāma-vāda*) or of a division within the organic unity of Brahman (*Viśiṣṭādvaita-vāda*) or the theory of multiple reals (*Dvaita-vāda*). From the intuitional grasp of reality as Infinite, Advaita explains how these theories are inappropriate with the ontological truth of absolute existense. It is the vision of Advaita which says that the Infinite need not 'become', or convert itself into a finite by a 'process' of modification or change. It need not work upon Itself an act of delimitation to appear as the finite to accommodate a finite mind. There is, then, no 'becoming' of It, but that the Infinite by the law of Infinity *is every bit of reality,* and to call something as finite and individual is not to grasp what Infinity is. It is an identity that is wrought by the nature of Infinity, and it places us, who speak of finitudes, at an illogical opposition to something which has no opposition. In the framework or the dialectics of the Infinite, we and the millions we speak of are assimilated, and anyone is invited to stand outside the Infinite, and to examine if this is wrong. What we think as factors which divide and separate us, namely, time and space, are contrary to our understanding pointers to Infinity and linking us with Infinity. This may seem to be the reversal of ordinary thinking, but certainly is the cue to know what this indivisible Infinity is.

Now coming back to our point, we ponder how Reality, that is, Knowledge is relationless. Being Infinite in the sense of indivisibility, what is Reality and Consciousness dismisses the possibility of an existent which is a second consciousness or a second insentient principle. That is, there is neither opposition to it from a second sentient or insentient principle. From this point of view, what is cognized as Jīva (a complex of witness consciousness and the inner organ) is purely empirical, and bears a consistency from purely empirical considerations. And in this complex the insentient factor, the inner organ, is an unreal entity. The sole reality therein is the unchanging Witness, the Ātman. In what is obviously a spiritual Infinity 'objectivity' or 'being the other', or 'materiality' or 'being insentient' would be a misnomer. So also the subject-object relationship between and amongst spiritual entities is ruled out. In an indivisible spiritual Infinity, plural spiritual entities are not existing to have any bilateral relationship. The 'atomic' conception of the selves may be consistent with empiricism which looks at reality not as a whole but as divisible, but not so from the point of view of an all assimilative Infinite which resolves 'atomic' existence or finite being as not true.

From the metaphysical point of view Brahman is Ātman and is Self-shining (*svayam-jyoti* or *svayam-prakāśa*). It is Illumination Itself illuminating all things, but not requiring an agency to illuminate It. While at the empirical level of the Jīva, what receives illumination is the inner organ leading to empirical *jñāna,* and what illumines is transcendental Consciousness, the Ātman.

We are only to ask, if this principle of the All-illuminating-Consciousness requires to be known through the *jñāna* rooted in the inner organ? Those who wrongly identify the Ātman and the inner organ commit the error of focusing a lighted torch to show the sun. Neither the Ātman is seen thus, nor requires to be seen thus.[2] All

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2 There are two implications of this analogy:

a. To light a torch means, that it is done in

statements of 'self-awareness' are empirical when the mind is operative, and do not go beyond the range of the empirical. Knowledge or *jñāna* which originates in nescience, i.e., through the inner organ, cannot know that which is beyond it. All that it can do is to know what is empirical. One can build up a system of empirical knowledge or science of empirical objects. Even one can build up an empirical system of logic, psychology, and epistemology. And a rational theology or cosmology is equally within the sphere of the empirical and can sound reasonable, for it is reason that constructs them. This amounts to saying that all our estimates of the Self or reality transcending the empirical are bound to be imperfect, if not totally wrong, for the perspective we judge from is the reverse of what we ought to take. It is reverse, for at the base of it is nescience or *jñāna*-rooted-in-nescience trying to comprehend what is beyond it.

Then, is there no possibility of getting to know it, or getting at it ?

Advaita answers this on the lines of the Upaniṣads: It is not knowing it epistemologically, 'for one who says he knows, does not know it ; and one who says he does not know it (epistemologically) knows it (ontologically)' [3], for it is one's own self not requiring any further proof for its existence. It is not knowing it, but *being* it, where being and knowing are identical. This is shedding of the rational and psychic apparatus and allowing the self-shining Consciousness to reveal Itself to us, for nothing else can reveal It. Under the brilliance of that one *is* the indivisible Infinity. This is the rout of relativity, a condition otherwise called *Sat-Cit-Ānanda* or *Satyam-Jñānam-Anantam.*

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darkness. When the darkness is on the sun is not there, and so a lighted torch cannot show the sun, for it is the torch of darkness or ignorance. And *b.* when the sun is there, one need not light the torch, and the lighted torch is useless.

3 *Kena-Upaniṣad*, II. 3.

THE PHILOSOPHY OF DEMOCRATIC ADMINISTRATION

SWAMI RANGANATHANANDA

HUMANITY : NATURE'S SOLE INTER-THINKING SPECIES

Man is described by modern biology not only as an inter-breeding species, the only such species in nature, but also as, what is more significant, an inter-thinking species, again the only such species in nature. Man thinks, and thinks together and, through such inter-penetration of minds, achieves great heights of culture and civilization. Our own ancient culture is a product of such profound thinking and inter-thinking. Modern Western culture, similarly, is the product of the same process.

But since we became independent, we seem to have gradually deprived ourselves of this great discipline of thought and its great energy resources. We became complacent. We had to be awakened to it by certain experiences, one of which was the Chinese invasion. A sense of complacency, with its offshoot of stagnation and a colossal lack of a sense of dedication and national vision, descended upon us within a few brief years of our becoming politically free.

Yet, in spite of this, our nation has registered some real progress in various fields during the past twenty-two years of our

post-independence existence. There has always been, and there is still, a small minority of thinking people in India, at the centre and in the states in politics, administration, and public life—who are imbued with the spirit of patriotism and national dedication; and—through their devoted endeavours, the country did achieve some progress.

Politics *v.* Administration

But the problems that confront us today are not problems to be tackled by a small minority of dedicated people. That creative minority we always had in India. But the problems are so complex, multifarious, and urgent that we need to have this spirit of vision and dedication more widely diffused in the various sections of our population, and more especially, in that branch of our population known as *the administrative branch,* both at the centre and in the states. I have always felt that, ever since we became free, the greatest responsibility for national welfare rests upon our administration. Just as, in the field of health, the doctor does the operation, but it is the nurse who, through her devoted and efficient care in the light of the doctor's directions, brings the patient back to health, so is it with respect to the health of the nation. Between the two branches of politics and administration, the former directs national affairs in a particular direction, leaving to the latter the achievement of that direction with energy and dedication. Hence the importance of all our training programmes for our administrators. Such training programmes are meant not only to impart and acquire the technical know-how of the subject, but also to impart and acquire a sense of national vision, a spirit of national dedication.

This is very relevant today when we are engaged in transforming our erstwhile police state of the period of subjection into a welfare state of the era of freedom. There is need for our administrators, from the highest to the most ordinary cadre, *to be constantly impressed with the fact that their country is engaged today in a mighty task of peaceful social reconstruction and transformation of revolutionary dimensions in response to the centuries-long suppressed urges and aspirations of our people.*

The Administrator as a Focal Point of National Freedom and National Responsibility

This constitutes a dynamic external environment for the life of every Indian citizen today. It calls for a corresponding dynamism within our personality—in our attitudes, outlooks, and behaviour patterns. Unfortunately, many in our administration have not achieved this inner change. They still function as static centres in their dynamic national environment. This is true of millions of our educated citizens as well. That is the tragedy of our nation today.

I have had occasions to discuss with our Planning Commission, when it put out its First Five-Year Plan Draft about twenty years ago, and later with our Central Services Trainees, first in Metcalfe House, New Delhi, and later in the National Academy of Administration, Mussoorie, that a change in attitude of the administrators is absolutely essential if our nation is to change over from a police state to a welfare state.

This change in attitude is necessitated by one important factor, namely, political freedom. When India was under British rule till 1947, the entire administration was the tool in the hands of a foreign power to perpetuate itself in this country. As soon as the British left and India became free, the

administration in India became the tool in the hands of the free people of India to enhance the dignity and welfare of men and women in the nation. That change makes, or ought to make, a world of difference. It is that world of difference, the difference between subjection and freedom, that is missing from the awareness and behaviour of the vast majority of members of the administrative apparatus today.

The fundamental impact of the change from subjection to freedom on the administrator is that the primary focus of his personality is now *in his being the citizen of a free country* and only secondarily *in his being a job-holder or a social functionary.* We are all primarily citizens of free India and only secondarily administrators or other social functionaries. This change in outlook, this change arising from the recognition of the context of freedom in which we live and work, ought to make a world of difference in the handling of one's job as an administrator. As a citizen, he becomes an insider, not an outsider; he is involved in the work of the nation and for the nation. He is concerned with the happiness and welfare of his people. This idea of one being not an outsider but an insider is a tremendous force, making for a sense of responsibility and effectiveness of personality.

But it is sad to note that millions of people in India have not been able to grasp this fact and evolve this fusion of freedom and responsibility in their personalities. They have failed to grasp that they are *of* the nation and not only *in* the nation. While sitting on the chair of the administrator in an office, one becomes the focal point of the mounting hopes and aspirations of the nation and of the possibility of free India fulfilling those aspirations. The administrator is thus a focal point of the two great forces of national freedom and national responsibility; and when he or she realizes this, he or she ceases to be a mere *static individual* but becomes a *dynamic personality.* If this change had come in a big way over the personnel in the administration from top to bottom, and generally over all else also in the nation, our economic and social progress would have been more impressive and revolutionary.

Athens and the Ecstasy of Freedom

We learn from history that when a people achieved political freedom after foreign subjection, they often experienced a sense of exuberance, which found expression in an outburst of creative adventure. One such historical episode has a great lesson for us today. The late Bertrand Russell, in his *History of Western Philosophy* refers to the tremendous impact of political freedom on the ancient Athenian state in the wake of its victory over its Persian invaders. For two decades Athens was under the threat and shadow of the Persian Empire. That Empire destroyed part of the city and constantly harassed the free people of Athens. But, by their patriotism, dedication, courage, and sacrifice, they defeated the mighty Persians on sea and land and achieved political freedom and security. This glorious victory had an ecstatic impact on the national mind, an ecstasy which found expression in a tremendous outburst of creative activity in Athens during the succeeding fifty years and which gave to the world the great classical Greek culture which has powerfully influenced all Western culture thereafter. The ecstasy of freedom was the stimulus to an outburst of creative activity in many fields of human culture on the part of a small state comprising hardly two hundred and thirty thousand citizens; and that state wrote an immortal chapter in human history in a brief span of fifty years, exemplifying the dictum of the *Mahābhārata* in its exhorta-

tion of a queen mother to her princely son: 'It is better to flame forth for an instant than to smoke away for ages.'[1]

This is an episode which will do much good to us today if we ponder over it and assimilate its implications. As far as India is concerned, we have achieved our freedom not after ten, twenty, or thirty years of political subjection and humiliation, as in the case of the Greeks, but after centuries of foreign rule. We have been thwarted in our aspirations for centuries together. But thanks to the teachings, leadership, sacrifices, and dedications of a few generations of great patriots and thinkers in the last and this century, our nation became free on August 15, 1947, and adopted a sovereign democratic republican constitution for itself in 1950.

Why Our Ecstasy Was Short-lived

Any Indian student of his or her national history who reads this story cannot remain a mere onlooker of events, but will become involved in the fortunes of his nation thereafter; unless, of course, our long centuries of servitude have blasted away our appreciation of freedom and its challenges; and unless our education has failed to make for *assimilation of ideas* in place of mere *gathering of information.* It looks as if such a blasting has taken place; it is also evident that our education had no relation to national realities.

How ineffective has been our education will be evident when we compare it with Vivekananda's educational ideas given to the nation at the end of the last century. Said he:

'What is education? Is it book learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful is called education.

'The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy, and the courage of a lion—is it worth the name? We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own legs.'[2]

Accordingly, our joy of freedom turned out to be a temporary emotional experience. Many of us were eager that the Britisher should go. Many of our people were looking forward to an era of freedom. But when freedom actually came, the spiritual quality of that emotion and its intensity soon evaporated, and millions of our intelligentsia quietly settled down to seek and enjoy personal profit, power, and pleasure. After a very brief spell of post-independence national enthusiasm, a 'honeymoon' spirit set in, and the sense of national urgency, striving, and responsibility vanished. We soon settled down to *squeeze* the fruit of freedom each one unto himself and herself, and silently adopted the motto of 'each man unto himself and the devil take the hindmost'.

A story told by Swami Vivekananda illustrates this post-independence attitude and behaviour of many of us in India:

A certain king had great faith in his courtiers. Once a Sannyasin came to the king and told him not to put so much trust in his courtiers, for they were, after all, courtiers, self-seeking and given to flattery. The king was not convinced. The Sannyasin promised to prove his point. With the permission of the king he announced a sacrifice in the royal palace which required every courtier to bring a jug of milk early morning before

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1 मुहूर्तं ज्वलितं श्रेयो, न तु धूमायितं चिरम् ।

2 *Vivekananda: His call to the Nation,* Advaita Ashrama, Calcutta, 1969, p. 49.

sunrise and pour it into a container kept behind a curtain. The morning came and the courtiers came one by one and poured their quota into the container and left. The Sannyasin then took the king to the enclosure to inspect the container. And both were surprised, the king more than the holy man, to find the container filled with water with not a drop of milk in it. When questioned by the king, each courtier said that since all the other courtiers would be pouring their jugs of milk, he thought his own jug of water would be too insignificant to be detected.

Similarly, every person and every group in the nation thought that since other persons and groups would be working for the nation patriotically, a bit of self-aggrandizement on his or its part would not matter, would not be detected.

This is all recent history. What is this due to? There is obviously something wrong in our mental make-up that prevents us from experiencing sustained national enthusiasms and patriotic endeavours. It is this weakness in our mental constitution that we have to tackle today. Unless we tackle it, we shall continue to wobble all through our life and history. India has a long history. It has seen history when the ancient Romans and Greeks were not there; and it is seeing history when the modern Americans and Russians are there today. This impressive continuity of India is a unique aspect of world history. In fact, even the one hundred and ninety year long British subjection appears like a brief dream in our long history. There is an interesting story which helps to bring into focus this brief British period of our history in the context of our five thousand year long history. After we became free in 1947, there was an interesting account in one of our newspapers of an interview which one of its correspondents had with an old man living in a village a few miles outside the city of Calcutta. Accosting the aged villager, the correspondent asked him in the understandable pride of a conveyor of an important piece of information: 'My dear old friend, haven't you heard the great news?' 'What is that?' asked the old villager. 'The Britishers have left; we are now independent,' said the correspondent with some excitement. The old man just looked up and asked quietly: 'But when did they come?'

Our New Democratic State: Its Historic Uniqueness

There you have the impact of the age-old history of India. Against that impressive time background, the one hundred and ninety years of British rule looks like a brief dream. In 1947 that brief dream ended and the nation resumed its march. But it has now new problems to face, new obstacles to overcome, and also new opportunities for self-expression, undreamed of in the past. For the state we established in 1950 has a very special quality which no state in our long history has ever had. All the states we had in the past depended upon a king, an emperor, or a military conqueror, native or foreign. Not one of them was founded on the strength of the political awareness and consent of the people. But now for the first time in our five thousand year history, we have founded a state in India drawing its sustenance from 'We, the people of India', as the preamble to our constitution states. It is a state deriving its strength and sustenance, not from a king or an emperor or a military conqueror, but from the millions and millions of the people of India, and seeking to give that strength and sustenance back to them in an enhanced form. This is the nature and scope of our sovereign democratic republic. It is a unique experiment in our long history.

(*Continued on page* 431)



HUMAN TRENDS

HAPLESS TRENDS

A tram-car left the depot near Sealdah station, Calcutta. A number of passengers clung precariously to the outside, front portion of the driver's cabin; and when rain came, they even opened the umbrellas they were carrying. The voice of the people wanted the driver to run the car in that condition and it moved on.

This is just the condition obtaining in our society today. With our faces turned backwards we want to move fast while blocking the vision of those who want to look forwards. This is suicidal; but it is the fashion of the day. We are living in an age of 'go as you like'.

True, we are waking up from a long enough slumber of inertia. All of a sudden we have become votaries of action. The result is, we have not taken care to see the necessity for thought to be at the back of action. And we have not become active in any purposeful way. There is only an occasional effervescence of energy excited by mere slogans, without any understanding. Purposeful and sustained activity can come only from cool understanding of the process involved and a clear idea of the goal pursued, none of which is to be seen anywhere now.

There is a general lack of self-confidence, whether in the administrator or the teacher, the industrial entrepreneur or the student. Nobody is ready to assert manfully what he feels right on rational grounds. Not that goodness and right thought are altogether absent, but those who have them are passive spectators. And such passive men form the majority. For them there is no discrimination about things to be tolerated. They put up with everything in the name of tolerance, which goes ill with cowardice. We have become immune to deliberate and naked falsehood everywhere. We adjust ourselves to the knowledge that truth, honesty, moral sense are things which have been devalued by general consent. If consumerism (indirect pressure put by the consumer through preferential purchase) has paid western society positively, in our country the same process has caused many things to become degenerate. Cases of obscenity in literature and films, which were unknown, are now in the news. Literature and the films are yielding to the consumer.

Whether purposive or not, action is the watchword of the day and not thought-and-action. We have become allergic to thought, taking it for granted that we have indulged in thought long enough and have seen its result. Perhaps we have had thought enough, but the fact is that that was of the same kind as the present mood of action : that

also was mere thought and not thought-and-action. Thought in itself is lame; and action in itself is blind. We are showing our prudence by discarding a lame horse in favour of a blind horse. And though we enjoy the fun of riding, a little reflection gives us an idea of what awaits us.

While this is more or less true of the East, in the West, where time was so long packed with action, there is a trend to stop and think a while, to wonder if all their action is worthwhile or meaningful. This is good so long as they do not fall a prey to inaction as a reaction of their action.

Having said so much in favour of thought, it is now imperative to judge thought for a while.

Perhaps it is not quite true to say that our actions of the 'go-as-you-like' type are absolutely thoughtless. It is nearer truth to say that they are not supported by thought of the kind it should be. Thoughts may be short-distance in view or long-distance. We make plans and take up schemes to execute them, and then find that they do not yield proper results in the long run. Why? Because in making the plans we did not take the help of long-distance views.

Take, for instance, education. We are teaching our youngsters with full fanfare to be selfish, to learn the easiest way to become breadwinners, without teaching them to be unselfish, to be heart-whole men, to embrace all humanity and to bloom into manhood in that morality. In the name of utility, in the name of action-oriented pragmatism, we do not even hesitate to kill others in order to live the way we like. If that is all we teach them, it is no wonder that some day they demand to make their own rules for examinations and the conferment of degrees, and end up with pipe-gun shooting, or as unscrupulous industrialists or what not.

So, we see, just thought won't do. Just as thought is essential to guide action, so it is necessary to have something to guide thought. And this important something is moral sense, which gives thought a long-distance view of things. According to Vivekananda: 'The only definition that can be given of morality is this: that which is selfish is immoral, and that which is unselfish is moral.' So long as you are selfish you are bound to take short-distance views of things around you to suit your own convenience only. That is immoral. Only when you are unselfish are you a 'a heart-whole man' who can take long-distance views and provide thinking that will be a guide to action which will give society the right shape. This is the moral way. In our society morality is now at a low ebb, judging from this standpoint.

Now, why has morality come to such a low ebb in society? The answer is: for long morality has been associated with religion; but through passage of time religious ideas degenerated. The kernel was lost sight of, only the outer shell was recognized. That religion is *being and becoming* was forgotten. A few acts, rather forced acts and not spontaneous out of a changed heart, had sway in the whole field; for instance, acts of passive piety by way of charities and other philanthropic works, and a show of religiosity and moral concern. But side by side with such acts went on the exploitation and duping of people in order to acquire wealth. The result was a reaction: antipathy to religion and consequent devaluation of the moral sense. As the idea of morality cannot be brushed aside altogether, the understanding of it began to be changed. By it the modern man is prone to understand pragmatism, utility, endeavour for self-preservation, and all sorts of activities which are ultimately selfish without an iota of social concern. Though such a changed understanding may still be labelled 'morality', a reference to the definition of morality given above shows that

we have really given up the barest sense of morality and have become preachers of a modern moral nihilism.

Thus, devoid of moral sense our thoughts are based on short-distance views which guide our actions in society. This is fraught with the danger of being carried on by a blind horse.

In the *Mahābhārata,* we find Arjuna rising from an unbecoming inertia at the behest of Kṛṣṇa. But the difference is: there was the whole philosophy of the *Gītā* at the back of such plunging into action. Here today we have the total bankruptcy of a guiding moral philosophy. Significantly the last words of Kṛṣṇa to Arjuna in the *Gītā* are: the society is led to wealth, victory, welfare, justice, and moral sense only when there is a marriage between *yoga* (dexterity in work involving thought-content and sense of the unity of all existence) and *karma* or action. That is absent today. As a result, the trends are hapless.

It is one thing to note the trends in society, and another, a more important thing, to turn the tide for the better. Hapless though the trends may be, we need not become hopeless about the future, so long as we wish to make it better. Each one in society, and particularly the young brave heart, has to take up the challenge. The method is to combine right thought and right action.

—*Satya-tapas*

TOWARDS A RELIGIOUS PHILOSOPHY

DR. S. P. DUBEY

An attempt to deal with the above title necessarily requires clarification of the two terms, philosophy and religion. The word 'philosophy' has been derived from two Greek terms—*philein,* to love and, *sophia,* wisdom. Pythagoras is said to have called himself a lover of wisdom. Philosophy has been, however, both the seeking of wisdom and the wisdom sought. Generally, the rational explanation, or scientific observation, of anything is called philosophy. In the Western sense of the term, philosophy today is concerned primarily either with ontology or with epistemology (theory of knowledge) or with language or with workability. It could be a quest into the nature of Ultimate Reality. It could also be the examination of the functioning of our knowledge. Further, it could be concerned with the linguistic problems and try to clarify the meaning of philosophical terms. Logical Positivism deals with such semiotical matters. Lastly, philosophy could also be a theory of action. Workability could be the key to the understanding of all problems. And this discipline is known as Pragmatism. Philosophy is concerned with one of these four functions. But it could very well include one or more of these subject-matters.

In India the Sanskrit term used for philosophy is *darśana* which means vision or seeing. A better translation of this word in European language would be *weltanschauung* or world-outlook. *Darśana* is not love of wisdom but an attempt to see, to visualize, to realize the Ultimate. The seer (the *ṛṣi—mantra-draṣṭā*) is not after sheer intellectual satisfaction. He is in quest for the Real (*sat*) and the Truth (*satya*) in the manner in which a man whose beard has caught fire runs for water. His pursuit involves his total person and existence. Though the

present-day Indian philosophy is not unaware of the four functions of the Western philosophy above stated, its primary concern remains the realization of the Real. This is true of all the schools of Indian thought, orthodox or heterodox.

Now to come to the other word of the title, the term 'religion' is originally derived from Latin *religio* which means to treat with care (*relegere*) or to bind (*religare*). The word was used primarily in two senses: (1) a power outside man obliging him to certain behaviour under pain of threatened awesome retribution, a kind of taboo; (2) the feeling in man *vis-a-vis* such powers. In providing one of the simplest definitions E. B. Tylor says that 'religion is a belief in the spiritual beings'. In Latin usage it meant oaths, family proprieties, cultic observances etc. The ritual ceremonies were designated *religiones*. Lucretus, Cicero, St. Augustine, and St. Thomas Aquinas contributed mainly towards the development of the concept and by the time of Aquinas (13th century) the word became current for a particular monastic order. It became popular as an 'ism' and the major as well as minor religions of the world—Christianity, Islam, Buddhism, Hinduism etc. were so called. The term was used not only for the broader body of the faith, but also for the branches thereof. Thus we find the words Catholicism, Protestantism, Śaivism, Vaiṣṇavism and the like. These sects also were treated as religions. Even today the word religion is used for these smaller denominations. But now the discerning scholars have found the use of the word 'religion' to be inadequate. The living faiths of the world could not be reduced to a 'religion'. It cannot comprehend all the phenomena and the essence of a traditional faith. Only a dead body can be fully defined. Hence no religion of the world could or should be fully represented by the word 'religion'. This word generally evades translation. The only term which could be the synonym of religion is *dīn*. In the non-Semitic traditions none of these two words could be adequately applied. Sometimes even the religions originated in the land of Israel feel that the use of the concept religion should be abandoned. Several Western scholars now talk of religionless Christianity. Others who are more positive prefer to drop this term and use two words 'faith' and 'tradition' as its substitute.[1]

The classical India had no word for the concept which is represented by the term 'religion'. The Sanskrit term *dharma* is usually taken for granted to stand for 'religion'. But the concepts of *trivarga* and the *puruṣārthas* clearly show that *dharma* is only one element of the totality of these ideas. The usage of the word *dharma* is found in the earliest days of our culture. The *Ṛg-Veda* uses the term.[2] The root meaning of the word *dharma* is 'to hold'—*dhāraṇāt dharmam ityāhuḥ*. The Buddhist *dhamma* is a cosmic principle which seems to be the non-Vedic version of the concept *ṛta*, cosmic law. During the *Mīmāṁsā* period (when the ritualistic practices were very much popular) the word *dharma* was used for *karma*—Vedic injunctions and rituals. The *Mīmāṁsā-sūtras* of Jaimini define *dharma* as that which means injunction.[3] In the age of the epics and the *smṛtis* the concept of *dharma* became more comprehensive. It was used for man's station and duties, virtues, obligations etc. It was also used for the pan-Indian tradition which was called *Sanātana Dharma*—Eternal Tradition or the *Vedic Dharma*. The use of the word 'Hinduism' is a much later and accidental phenomenon. The word 'Hindu' had ori-

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1 cf. Smith, W. C., *The Meaning and End of Religion*, p. 111.

2 त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभ्यः अतो धर्माणि धारयन् । — *Ṛg-Veda*, I. 22.18.

3 चोदनालक्षणोऽर्थो धर्मः— *Manu-Smṛti*, I. 1. 2.

ginally a geographical significance. The invading foreigners gave this name to the people who lived in the region beyond the river Sindhu (Hindu, Indus). Thus Hinduism meant the faith of the people of the Indusland. Hinduism is also a name given by outsiders, like most of the titles of world-religions.

After this brief clarification of the meaning of the terms philosophy and religion in the West and their counterparts in the Indian tradition we may now proceed to discuss the relation between philosophy and religion in the East (which would mean India in this context) and the West. To take up the Western position first, we find that the Western thought allows a clear-cut distinction between philosophy and religion. There could be a philosopher in the West without any religious alignment. There could also be a Christian theologian with minimum speculative approach. This distinction is true of all the Semitic religions roughly, but is more prominent in the Christian tradition which is the most important religion of the present West. The reason why we find such a distinctive exclusion between philosophy and religion in the Western hemisphere is that the Western civilization has been composed of two different traditions—the Greco-Roman speculation and the faith of Palestine. These two traditions have developed together, sometimes at peace, sometimes in conflict, often interpenetrating. But they have not completely harmonized at any time. The thoughts stemming from the former have not been digested by the latter which represents religion.

The person who is mainly credited for linking the philosophical tradition of Greece with the Hebrew religion is Philo Judaeus of Alexandria (c. 20-10 B.C.—50 A.D. ?). At the time of the rise of Christianity, Philo preached and interpreted the Hebrew scripture in terms of Greek philosophy. He also interpreted Greek philosophy in terms of certain fundamental teachings of Judaism. He was convinced that the Greek thought was influenced by Moses. If the thinking of Moses was embraced by Greece, Philo felt it rightful to interpret the religion of the Jews in the light of the *logos*. Logos became the first-born son of God, and so on. Philonic interpretation revolutionized philosophy and remade it into what became the common philosophy of the three religions with cognate scriptures, Judaism, Christianity, and Islam. This triple scriptural religious philosophy, though never thoroughly unified, reigned as a homogeneous system of thought until the seventeenth century, when Spinoza pulled it down.[4]

Spinoza (1632-1677) made a revolt against the alliance between Greece and Palestine. His reaction or criticism of the fundamental principles of religious philosophy in the West, which of course is the result of the combination of two different traditions, may be described as 'yes-but'. The 'yes' part is an expression of his assent to the external formulation of some of the principles of the traditional religious philosophy. The 'but' part is a statement of the special sense in which he himself is willing to use that formulation.[5] He would accept a God, but not in the traditional sense; he would accept the existence of the world, but in a different sense. Thus the credit to combine the two traditions as well to break them goes to the two sons of Judaism, Philo and Spinoza. Philo was first to combine, Spinoza was first to break up the combination. Leibniz (1646-1716) made a fresh attempt to bring philosophical principles to the solution of religious problems. Such combinations and divorces are available in the history of Western thought.

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[4] Wolfson, H. A., *Religious Philosophy*, 1961, Preface.

[5] ibid., p. 246.

The situation in India has been a different one. Here we do not make exclusive difference between philosophy and religion, between understanding and realization. The two are not only closely connected, at times they merge into each other. The goal of philosophy as well as of religion are the same. The primary concern of the Indian mind is the ultimate Reality, as was stated earlier. The *Muṇḍaka-upaniṣad* (III. 2.9) says that to *know* is to *be* Brahman (*brahma veda brahmaiva bhavati*). Philosophical speculation in India is not for an abstract principle. It aims towards practical result, *mokṣa*. 'To an Indian mind', writes Radhakrishnan, 'philosophy is essentially practical, dealing as it does with the fundamental anxieties of human beings, which are more insistent than abstract speculations. We are not contemplating the world from outside, we are in it.'[6]

Thus philosophy in India is not diametrically opposed to religion. In fact both are interdependent and interpenetrating. The religious dimension of man provides philosophy the material for higher speculation. Philosophical thinking, on the other hand, performs the function of searchlight for religious phenomena. Logical reasoning apprehends and analyses the ingredients of religious experience. It brings to light the contradictions and absurdities present in religion and leads it towards the right track. John Caird, in his *The Philosophy of Religion,* holds that reason or thought is the arbiter when we have to decide between dogma and genuine religious experience. One could emphasize, with Rudolf Otto, that the non-rational factors in religion are of utmost importance, but no one could deny the role of reason in religion. The Buddha said to the monks in a philosophical spirit : 'O Bhikkhus ! the wise men should not accept my words out of sheer regard for me but after due examination, as gold is accepted to be pure only after heating, cutting, and rubbing.'[7] Philosophy is a corrective of religion. Its role is both negative as well as positive. It saves religion from being lifeless and dogmatic. Ājivikism in India and Manichaeism in the West are no more living faiths because they lacked rationality. Reason plays its positive role in making religious theories acceptable and competing in the cultured societies. Because of the application of philosophical reasoning all religions claim to be reasonably true and consistent.

The role of reason in religion is the subject-matter of the philosophy of religion. Sometimes there is a confusion between philosophy of religion and religious philosophy. A distinction should be made between these two. The philosophy of religion is the rational, systematic, scientific and objective study of religious contents. It is thought *about* religion. It does not produce religion. Man has been religious long before he philosophized. The numinous reality produced awe (*āścarya*) and fascination in the primitive mind even. When Aristotle traces the birth of philosophy in wonder, he has centuries of religious history before him. The philosopher enters the scene when the societies are mature. The Hegelian pronouncement that 'the owl of Minerva does not start upon its flight till the evening twilight has begun to fall' seems fully applicable in this context. Wisdom or thought presupposes experience. Only when reason feels (or comes to the point) that religion is suffering from certain ailments, the rational operation is performed. This results in removing the dogmas from the body of religion and making it more healthy and growing.

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[6] Radhakrishnan, S., 'The Spirit in Man', in *The Contemporary Indian Philosophy*.

[7] तापाच्छेदाच्च निकषात् सुवर्णमिव पण्डितैः ।
परीक्ष्य भिक्षवो ग्राह्यं मद्वचो न तु गौरवात् ॥

A religious philosophy differs on the one hand from the philosophy of religion and from other branches of philosophy on the other. It is not religion based on rational examination It is also not purely speculative metaphysics. It is primarily a philosophy but different from many popular divisions of philosophy. It is different from atheistic, anti-theistic and non-religious philosophies. It is not purely theistic even. All religions need not be theistic. In the East we have several religions without a place for God in them. Someone tries to define religion as commitment to a kind or quality of life that purports to recognize a source beyond itself (usually, but not necessarily, God), and that issues in recognizable fruits in human conduct (e.g., law, morality), culture (art, poetry), and thought (philosophy).[8] A religious philosophy has its groundings in the fundamental doctrines of religion. It might take its flights into the speculative sky, but it would be tied down to the base and would be handled by the religionist like kite-flying. A religious philosopher tries to take things scientifically and objectively. He is able to think not only scientifically, but existentially as well. He thinks not in detachment from a situation but is involved in it.

India supplies us with the earliest example of the beginnings and growth of a religious philosophy. In the Vedas we have a reflective movement growing up within a religious environment, and lifting the religious consciousness into the region of speculative thinking. Brahman and Ātman, which in the Vedas mean respectively prayer and vital breath, were transmuted into universal cosmic principles. The fundamental presuppositions of Indian philosophy are not blindly accepted. The doctrines of *karma* and *mokṣa* have been scrutinized on rational standards. To the purely speculative mind such presuppositions might appear as 'convenient fiction'. But if one is not determined to explain away certain thesis merely on its prima facie view, and tries to go a bit deeper into the concepts, they would certainly be recognized as more than myths and dogmas. If a religion is cleared out of these presuppositions, whole structure of that tradition would fall to pieces.

Certain myths[9] and dogmas are essential parts of the religious tradition. They work like the bedrock for a faith. They may appear to be non-rational to the reasoning mind. But they are not necessarily absurd. Resurrection of Jesus is a belief that gives life to the Christian tradition. Even if we declare it to be rationally unintelligible, it has to be accepted for the sake of the tradition. But this by no means suggests refusal to think. Many of the crude dogmas of the religious society are superficial and burdensome. They need surgical operation of the doctor (reason) so that the life of religion may be saved. But the doctor should not cut the very heart of the patient. People in the primitive societies, and some even in the present society (the present-day world is not altogether free from primitiveness) refuse the application of reason in religion. Whereas a completely dogmatic faith could be satisfactory to some, a purely speculative philosophy based on dialectical reasoning would satisfy none. If Reality is such that It satisfies, gives *ānanda* (bliss), it could not be realized by mere argumentations. The mind and speech fall back after a tiresome flight (*yato vāco nivartante aprāpya manasā saha*). Kant was convinced that we cannot

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8 MacGregor, G., *Introduction to Religious Philosophy*, p. 1.

9 Mircea Eliade tries to define myth as follows: 'Myth narrates a sacred history; it relates an event that took place in primordial Time, the fabled time of the "beginnings" .... Myth tells only of that which *really* happened, which manifested itself completely.' *Myth and Reality*, London, 1964, pp. 5-6.

know the transcendent by the categories of thought. Hume also held that we cannot prove a transcendental cause for the phenomenal world.

In spite of the fact that some thinkers have declared the Real to be unknown rationally and empirically, there have been many attempts in the history of human thought to prove the existence of God on logical grounds. Augustine, Aquinas, Anselm, Descartes and many others did it in the West. In India the *Nyāya* philosophers were the foremost amongst those who advanced such proofs. Though the existence of God is supposed to be proved by these arguments, He was soon declared to be dead, or at least widowed. Nietzsche was the leader of this group which gives birth to the 'theology of death of God'. But the benevolent caretaker of mankind could not remain absent from the world of philosophers. Voltaire found it necessary to invent God again. A couple of years back a leading English daily took a consensus on the problem and the majority of the readers voted *for* the existence of God. Indians never saw such a trial of God. To them God is not a subject matter or a bill to be passed by majority in the assemblies. He is not subject to birth and death (*ajo nityaḥ śāsvato'yam purāṇo*). God is an eternal principle. He is the underlying unity behind all that is visible and knowable. His existence is not doubted in the Vedic systems. Those who are not inclined to use the word 'God' use some other terms. Some one might argue, was not this principle of eternity and unity questioned by the Buddhist thinkers who maintained the theory of momentariness? Yes, and in a very powerful manner. Buddhism became a great religion of the world without a God, a theology without *theos*. But Buddhism could not remain aloof from an eternal principle for long. The Mādhyamikas accepted the concept of *Śūnya* which is very close to the principle of eternity. The Yogācāra school admitted the changeless state of *vijñapti-mātratā* or *tathatā* (thatness) which became quite explicit in the philosophy of Vasubandhu. In later *Mahāyāna* grosser forms of deities (e.g. *Avalokiteśvara*) were admitted. Such compromises are available in Jainism also.

Thus Indians are convinced that speculative activity is possible and meaningful only on the basis of a spiritual principle which is the common concern of both philosophy and religion. There could be no antagonism between these two disciplines (*dharma* and *darśana*) on the Indian soil. Thought and action are integral part of the spiritual current. In the thirteenth century Europe, Saint Thomas Aquinas tried to avoid the conflict between philosophy and religion. He admitted that both have their source in God. But his method of reconciliation was different. He put religion and philosophy on two different levels. Religion and revelation, according to him, represent the manifestation of the supernatural order; reason (and philosophy), on the other hand, operates in the natural sphere. Both are true but separate from each other. Since they function on two different levels, there could be no occasion for conflict.

Hegel also admitted that there is no conflict between philosophy and religion. But the absence of conflict is not because they operate in two different spheres, as advocated by Thomas Aquinas. Hegel says that the conflict is lacking because both are one. Both philosophy and religion have the same goal or objective—the apprehension of the Eternal Truth or the Absolute (God). Hegel accepted the Biblical statement that 'God is Spirit' (John IV. 24). God as Spirit is the final goal of philosophical comprehension as well as religious aspirations. Religions approach God through imagination, myth, symbol and direct experience. Philosophy tries to apprehend the same Reality or

Spirit through reason, logic and analytic reflection. In spite of two different approaches, the two are identical in terms of their goal, namely, God. This is a kind of translation of religion into philosophy by Hegel.

But the attempt of Hegel to reconcile the two disciplines remained unsatisfactory. The article of faith could not be faithfully translated into the language of reason. Though the two merge into absolute Spirit, the originality of religious discipline was not properly handled by Hegel. The Hegelian scheme could not appeal to the mind in general. People started looking for the original. Existentialism was a movement towards search for the original spirit of religion, which of course is not different from the Original Spirit. Kierkegaard maintained that philosophy is an involvement in personal relation with God. The meaning and end of man's life is concern for God where one's faith and devotion are of utmost importance. Philosophical speculation devoid of faith in the divine or numinous experience does not serve the purpose of man. It is unable to provide a stable ground for the fulfilment of human goals.

The existentialists' discomfort with Hegelian thought finds a parallel centuries ago in India. Rāmānuja (1017-1137 A.D.) was not satisfied with the system of Śaṅkara (788-820 A.D.) which represented Advaitism (Absolutistic Monism). Śaṅkara, like Hegel, was more a philosopher of religion rather than religious philosopher. He allowed reasoning for the examination of the contents of the scriptures.[10] It was mainly with the help of dialectical reasoning that he was able to make a synthesis (*samanvaya*) between the divergent elements of the orthodox scriptures and refute the rival theories. He was able to establish identity between Brahman and Ātman not only scripturally, but logically as well. The *Mahāvākyas* (the great dicta like *Tat tvamasi, Aham Brahmāsmi*, etc.) of the Upaniṣads state the identity between the infinite and the finite. But this is merely a statement based on intuition which could not be communicated to others directly and others could not be convinced unless they themselves have experienced that. So the identity has to be shown on rational ground. Śaṅkara and his followers prove it with the logic called *Jahadajahad-lakṣaṇā*.[10a] The identity between the Ātman and the Paramātman is not apparent because of *avidyā* (nescience) which could be removed only by *vidyā* (knowledge). Thus, according to Śaṅkara, realization of the Absolute is possible through knowledge. But this knowledge (*jñāna*) is not merely logical understanding. It is the intuitive awareness where philosophy and religion meet. This makes clear that Śaṅkara did not surrender either to reason or to dogma. He steers clear between the two. But his conclusions were taken to be more of speculative nature rather than experiential, though some scholars (e.g., Rudolf Otto) find predominant mystic tendencies in him.

The dissatisfaction of Rāmānuja also was to some extent due to misunderstanding of

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[10] बुद्धिर्हि नः प्रमाणं सदसतोर्याथात्म्यावगमे, Śaṅkara on the *Kaṭha-Upaniṣad*, VI. 12; see also his comm. on *Gauḍapāda Kārikā* III.1.

[10a] When one part of the direct meaning of a sentence is given up and another part retained, it is a case of *Jahadajahad-lakṣaṇā*. As for instance, in 'This is that Devadatta', the associations regarding time and place are eliminated, but the person called Devadatta is accepted. Similarly in the great Upaniṣadic dictum, *'Tat tvam asi'* 'Thou art That', the contradictory factors of remoteness and immediacy, omniscience and partial knowledge, etc., associated with 'That' and 'Thou' respectively, are given up and Pure Consciousness, which is common to both, is accepted. Therefore the real meaning of the sentence is derived by applying this form of *lakṣaṇā* or implication.—*Ed*.

Śaṅkara's position. This is not the proper place to go into details of the misunderstandings. What is to be noted here is that Rāmānuja is basically a religious philosopher as against Śaṅkara who is, as we have stated, a philosopher of religion. Rāmānuja found fault with the Advaitism of Śaṅkara. He could not conceive that the Absolute and the individual are completely identical. According to him both the individual and the world are the body of Īśvara (God). The Jīva could become as close to God as the body to a person, or as part to the whole. It is the nearest relation but not identity. This nearness could be achieved by Bhakti (devotion), and not by exclusive knowledge. If the individual is devoted to God, the grace of God would liberate him. In the *Bhagavad-gītā* salvation is guaranteed if one surrenders to God. Lord Kṛṣṇa says: 'He who does what he does for Me alone, who is given over to Me, who is devoted to Me, void of attachment, without hatred to any born being, O son of Pāṇḍu! comes to Me.'[11] Here God does not remain a principle. He rather becomes a person. In the Bhāgavata religion God becomes a caretaker of the devotee, a shepherd of the sheep. He even comes and performs dances with His devotees, irrespective of sex distinctions. He is not the God of Bradley who, in His non-relational and non-personal nature cannot and does not take care of the 'poor paralysed old mother'.[12] He is the God of Whitehead who cares about the creatures so that nothing of their transitory life is lost. Influenced by such thought, Charles Hartshorne develops the theory of Surrelativism according to which God is supremely relative.[13] An absolute God, according to Hartshorne, is not actual, whereas a personal God is at least actual. Echoing the Augustinean concepts Hartshorne says that a God related to the world is more real than the God who is not related.

In such theories of the Absolute the divine is related to the individual. But the Absolute is not totally exhausted in relations. The divinity is also not corrupted by these relations. The internal relations are recognized in the divine. Things of the world, given minimum status even, cannot remain outside the Absolute. If these things exist, they must be related to the Absolute. Thus the internal and necessary relation between the finite and the infinite has to be admitted without allowance for corruption. The sunlight falling on the mud does not spoil the brilliance of the sun, nor is mud able to pollute the water permanently. The God-incarnate (*avatāra*) does not become profane. He is the Son of God and God of man.

Philosophizing, thus, must begin with the divine and also must end *with* or *in* the divine. Neither the alpha nor the omega points could be the *nihilo*. Though reasoning plays an important role, it does not reach the finale of the sport (*līlā*). Conclusions drawn on the basis of pure reasoning may be demolished at a later stage by a better reasoning.[14] Since there is no end to this process, it would lead us to infinite regress. But a theory rooted in the divine revelation or intuition would be lasting. It would be lasting because it is supported by the non-rational and the non-relational from below and at the same time guarded

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11 मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥
Gītā, XI, 55.

12 Bradley, F. H., *Essays on Truth & Reality*, Oxford, 1962, p. 450.

13 Hartshorne, C., *The Divine Relativity*, Yale Univ. Press, 1964, Preface, p. ix ff.

14 तर्काप्रतिष्ठानात् । *Brahma Sūtras*, II. 1.11. Śaṅkara's commentary on this discusses in details this problem.

by the supra-rational and the supra-relational from above.

The Positivist philosophers, in their zeal to verify everything, have destroyed the spirit as well as the heart of philosophy. For them God is a meaningless term because it could not be empirically verified. All other concepts which are similar to that of God are also likewise meaningless. But the Positivist's claim that the only meaningful terms are the transcripts of sense-experience could not be successfully shown by them. Moreover, on the basis of their principle we could not differentiate between the reality of God and that of a unicorn.[15] The Naturalist's attempt to explain the non-natural (spiritual) realm on the basis of Darwinism is also inadequate. The Naturalist tries to explain that mind is a later evolute of matter. This means that something non-material is the end. On the other hand, even to think of matter as the primeval element, we need 'thought'; hence mind precedes matter. Thus, even the naturalistic phenomena could not be explained on the basis of naturalistic hypothesis. Nature has its own limits and natural categories fail to comprehend the non-natural.

Thus both the positivistic and naturalistic theories do not get at the spirit. They rather destroy the most essential concepts of the traditional philosophy. They sometimes miss the main track and are diverted to some other path. They are rather confused about the goal and take for granted the very means to be the end. But the other extreme is also no better. To deny the examination of one's own spiritual principle leads to dogmatism. The theology of Karl Barth could be taken as an example of such dogmatic complacency. He constructs a Biblical theology without proper place for scientific or philosophical reasoning. For him the philosophy of religion is irrelevant to Christianity. But a religious philosophy does not refuse to examine or doubt its contents. Every thinking person is sceptical in one way or the other. Doubt leads to certainty. What religious philosophy forbids is unconditional scepticism[16] which would be suicidal and is no better alternative to scepticism.

None of such extremes could be satisfactorily maintained. Philosophy and religion could not be kept apart. Both are intersupplementary and interdependent. There is a tendency in religion to become rationalized. There is also a tendency in philosophy to touch the spiritual reality which could be realized by intuition. If we need a philosophy of religion for the safeguard of religion from blind dogmas and deterioration, we also need a religious philosophy which is not concerned only with abstract thinking and phenomenal verifications but is directed towards absolute Reality. Philosophy is always in need of religious goading. No philosophical speculations are concrete and meaningful unless they are based on religious experiences. In spite of their apparent differences religious and mystic experiences are universally valid. This is manifest even to a casual reader of religious literature. There is an affinity in all the mystic experiences and there is essential unity in all religions. Without taking into account the spiritual insights of saints and mystics the domain of metaphysics would always remain deficient. Religious insights into the ultimate problems of human existence provide philosophy with material for formulation and speculation. When philosophy loses touch with such insights, there is the danger of formalization where ultimate problems and their solutions are

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15 Smith, John E., *Philosophy of Religion*, The MacMillan Company, New York, 1965, pp. 6-7.

16 संशयात्मा विनश्यति । *Gītā*, IV. 40.

ignored and the elementary problems of methodology and formal expression engage the mind. Without religious groundings philosophy tends to become a sterile formalism, verbalism and *vitaṇḍā* (having nothing to establish, but keen to refute others). But a purely formal endeavour can neither deal with the speculative issues of philosophy nor can it attack the extra-rational world of religion satisfactorily. It would turn into either the positivism of the West or into the *Navya-Nyāya* of the East.

To sum up : there is always the need for a philosophy inspired and enriched by religious experiences. Only a religious philosophy could deal with more important and fundamental problems of human existence. The mind of the modern man, confused and coerced by the technological developments, needs a firm and straight path to realize the meaning and end of man's life. Positivism, Naturalism, Atheism etc. prove to be incapable of consoling the young mind of the technique-trodden societies. Though there have been religious philosophies in the past and they contain answers to the problems which arise today, but due to the change in the context of the modern man, the old language is unintelligible ; hence the answers unobtained. What we need is the restatement of the solutions offered by the religious philosophies and religious philosophers. And this would lead both the thinker and the common man towards a religious philosophy.

(*Continued from page* 419)

Three Lessons to Our Democratic Success

The success of this unique experiment depends on our people developing virtues and graces appropriate to this new venture and unlearning those attitudes, habits, and ways which incapacitated us from establishing and maintaining a continuing political state in our country all these thousands of years. This is the challenge before us. How shall we go about meeting it ?

The first lesson we have to learn today is to educate ourselves to shed our feudal attitudes and ways and assimilate the democratic outlook and behaviour. Democracy is not just a political arrangement only ; it is more a social outlook and temper. Feudal minds cannot handle a democratic machinery successfully ; only democratic minds can do that.

The second lesson we need to learn is to become an insider and not continue to remain an outsider with respect to our new state ; to become involved in its promises and performances, its successes and failures.

The third lesson we have to learn—and this is the most difficult one for many of us in India—is to grow into a truly dynamic personality from the level of a static individual ; to develop our family awareness into a national political awareness ; it means, in short, the *gṛhastha* or the householder growing into the citizen ; *man's biological individuality rising to the first stages of his spiritual personality*. I shall discuss this last in more detail a little later.

(*To be continued*)

MEMOIRS OF A SCIENTIST DEVOTEE

Boshi Sen : A Tribute

By S. L.

We record with deep sorrow the passing away of Boshi Sen in the Military Hospital at Ranikhet on August 31, 1971. He was eighty-four. One of India's outstanding agricultural scientists and the Founder Director of Vivekananda Agricultural Laboratory at Almora, Dr. Boshi Sen was most intimately associated with the Ramakrishna Movement for more than half a century. From this tribute by 'S.L.' we shall know a little of why this fascinating person was loved by all.—*Ed.*

Way back in the twenties I once saw a sight from the Belur Math grounds which has remained etched in my mind over the years : A handsome young man in fine white *dhuti* and *punjabi* was coming towards Belur Math from the ferry-ghat side in the south not by the usual road through the village but along the muddy bank of the Ganges which was then in ebb-tide. He was one of the many passengers who had just arrived by the steamer which in those days plied between Baghbazar and Kutighat, but while everybody came through the village he preferred to come along the river-bank. Perhaps he thought that he would be able to get to the Math quicker this way. While this was unusual enough, what was particularly unusual was the way he walked. He really did not walk, he frisked. He came frisking all the way ; he was frisking as well as shouting and throwing his hands up every now and then. He behaved like a child crazy with joy. It was a Sunday, and as far as I remember, the General Meeting of the Mission was fixed for that day. A large crowd was present on the Math grounds and many people stood watching the amusing sight as the man came along. There were some monks among them, and they began to say to each other, 'Isn't that Boshi ? It must be him. Who else can behave like that ? ' As the man came nearer, he began to exchange pleasantries with the monks. The way he did so was a new experience to me, for I had never seen anybody taking the kind of liberty with the monks that he was taking. But more was to follow. When he finally arrived, he did not touch any monk by the feet, at least I did not see him do it ; instead, he pushed, jostled and slapped. He spared nobody, not even those who usually inspired awe by their grave appearance. Curiously enough, the monks too did the same to him. It was a chaotic scene, but one which touched everybody by the warmth of heart it exuded. I noticed also that no one was '*apani*' [1] to Boshi, but '*tumi*' [2] or '*tui*'.[3] With his householder friends, however, he was a different man. Some of them had come to attend the General Meeting and he talked to them. When he did so, he was friendly but correct in his manners.

Talking to the monks, I discovered Boshi (or Boshida as all junior monks called him) was Boshiswar Sen, a research assistant to the world-famous scientist, Sir J. C. Bose. Since taking his degree in Botany he had been working with Sir J. C. Bose helping him in his research with plant life. I heard some monks say that he was quite a distinguished scientist himself though he would be the first to deny it. Enquiring about his age, I discovered he was much older than

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1 respectful you

2 familiar you as between equals

3 you suggestive of extreme familiarity

what he looked—he was at least ten years older than I had put him down to.

Born in 1887 of a distinguished family of Vishnupur in District Bankura, Boshi came into close contact with the monks of the Ramakrishna Order at an early age. First as a student and then as a research scholar he lived at Baghbazar within a stone's throw from the house of Balaram Bose and the house where Sister Nivedita and Sister Christine lived. At Balaram Bose's house (now known as Balaram Mandir) senior monks of the Mission often lived for days and weeks at a stretch. Among them was the President of the Ramakrishna Math and Mission, the great Swami Brahmananda himself. The Udbodhan office too was not far away, the place where the Holy Mother stayed for long stretches of time and where Swami Saradananda lived and worked primarily as the Holy Mother's 'Gate-keeper' (this was how he preferred to be known) but also as the first General Secretary of the fast-growing Ramakrishna Math and Mission. The Udbodhan office was also the meeting-place of many monks who came from the branch centres either to pay their respects to the Holy Mother or to receive instructions from Swami Saradananda. Boshi met the Holy Mother many times and was able to win her affection right from the first meeting. The Holy Mother once spent some days at his village house too on her way to Jayrambati. This was a measure of her affection for his family.

Boshi knew intimately almost all the direct disciples of Shri Ramakrishna except of course Swami Vivekananda and Swami Yogananda. Among Shri Ramakrishna's direct disciples he was very close to Swami Brahmananda who was extremely kind to him. He was also able to do him small services sometimes. Swami Brahmananda liked the way in which he served. Boshi's own words on the subject would be of interest: 'Any little service, however insignificant, done with real devotion never escaped his (i.e., Swami Brahmananda's) recognition. Once I was asked to prepare a *chillum* of tobacco for him. Three different attendants in turn came to hustle me, but I refused to take the *chillum* to Maharaj (Swami Brahmananda) until I was satisfied that it was just right. When Maharaj drew his first puff, he gave me an affectionate blow on the back. "One more *chillum* like this, and I will give you sannyas (the blessing of the monastic vows!," he said.' Boshi had, in fact, once seriously considered becoming a monk. Maharaj, however, told him, 'Stay in science'. He did, but he stayed equally committed to religion.

Boshi often shaved Maharaj when the latter stayed at Balaram Bose's house. He deemed this a great privilege and never missed visiting Maharaj for this purpose. He usually visited Maharaj for this purpose while on his way to the Bose Institute. Children of Balaram Bose's house did not know who Boshi was; they thought he was just an ordinary barber. What puzzled them was his fine clothes. How could an ordinary barber afford such fine clothes everyday? They asked Swami Sankarananda, who replied, 'well, is he not the Big Maharaj's barber?' Since then Boshi earned the nickname 'The Big Maharaj's barber'.

Another privilege which Boshi enjoyed was to massage Maharaj frequently. Maharaj liked the way Boshi massaged for he massaged with force. When Boshi massaged, Maharaj often discussed spiritual matters with him. He also sometimes pressed his thumb down in fun. At first, Boshi withdrew his hand whenever Maharaj did so. Later it struck him that perhaps Maharaj was doing him a favour. He stopped withdrawing his hand. When he did not withdraw his hand the first time Maharaj gave him a sweet smile of approbation. Boshi happened to be one of those fortunate souls

who nursed Maharaj in his last illness. An hour before he passed away Boshi was gently rubbing his palm. As he was doing so the thought came to his mind if Maharaj was able to recognise him, for, to all outward appearance he was unconscious. Just as the tnought struck him, Maharaj gently pressed his thumb down! This was, to Boshi, Maharaja's last bequest.

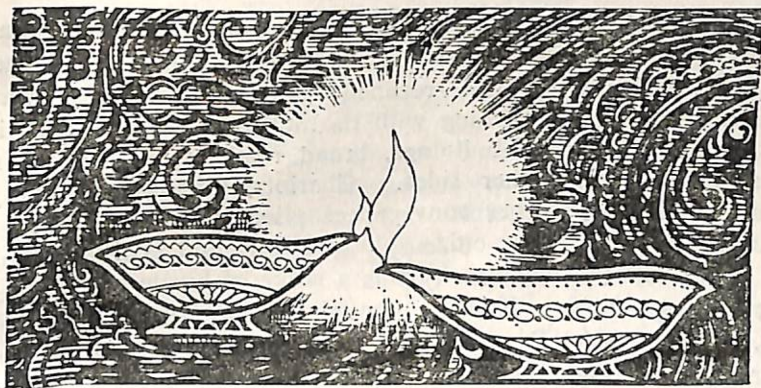
Although Boshi was intimate with all the senior monks of the Mission, the one who influenced him most was Swami Sadananda, the first disciple of Swami Vivekananda. In fact, Boshi with his brother Tabu (Abhiswar) and friend Bibhuti had taken initiation from Swami Sadananda. In the Mission circles, they were known as 'Sadananda's dogs'. They felt proud that they were given this name. Indeed, they constantly followed Swami Sadananda and there was not anything they would not do if it only pleased him. When Swami Sadananda fell ill, Boshi took him into his house and he with the other two nursed him day and night. The devotion with which they nursed him touched everybody's heart.

Boshi had close contacts with Sister Nivedita and Sister Christine. Both liked him because of his nature—he was simple, frank and straightforward. They took great interest in his work and did everything possible to help him go forward, specially Sister Christine who was like mother to him. Boshi accompanied Sir J. C. Bose on his world tour and had opportunity to acquaint himself with the latest developments in his field.

Coming back home he founded his own laboratory at Baghbazar which he called the Vivekananda Laboratory, in acknowledgement of, and one might say, in worshipful obedience to Swamiji's call to his countrymen for the study of science and technology. It was about this time that his path crossed with that of Gertrude Emerson, the talented writer and associate editor of the *Asia Magazine* of New York, and they married. Among the books of Gertrude Emerson there are some which the Government of India published. Those books are greatly in demand. In 1936, Boshi transferred his laboratory to Almora for better research facilities. His work in the field of hybridization soon attracted widespread notice and was a welcome contribution to the country's attempt to attain self-sufficiency in food. In appreciation of his work, the Government came forward with generous subsidies to help him carry on his research and placed under him several research assistants. It is said that even when he was well past sixty he worked harder and longer than any of his assistants. The Laboratory is now a premier research centre in the country. In 1959, Boshi transferred the Laboratory to the U.P. Government. Once Dr. S. R. Bose, himself a Botanist of repute, remarked to me, 'Boshi is doing wonderful work, but he is not getting the recognition he deserves.' Recognition was perhaps slow in coming and perhaps did not come to the extent due, but it did come. In 1957 he was awarded Padma Bhusan by the Government of India and in 1962 he received the Watumull Foundation Award. He had earlier been admitted as a member of the Physiological Society of Great Britain and the Botanical Society of America.

The Boshis—that is how people often referred to them—were among the chief attractions of Almora. Few visitors missed making a call on them. Their visitors included people of all ranks—from the humblest peasant to the highest dignitary. They ran an open house for people who cared for good food, intelligent conversations and warm humanity. It was impossible to resist their charms; once you

(*Contd. on page* 436)



AN ASCETIC AND A CHASTE WOMAN

There was once a Brahmin ascetic named Kauśika. He was steadfast in his vows and religious studies. He devoted himself to the study of the Vedas and its branches. One day, sitting under a tree, he was reciting a Vedic text. A crane came and perched on the top of the tree. Its droppings fell on the Brahmin's body. He cast an angry glance at the crane. His flashing look killed the bird and it dropped down dead. Seeing the dead bird on the ground, he was moved by compassion and repented: 'Impelled by anger and hatred I behaved improperly.' Sometime later he went as usual to beg alms in villages.

He entered a village and standing before the door of a house begged alms.

The lady of the house was extremely devoted to her husband. She looked upon him as God and served him in every way. She was pure, dexterous, of good behaviour, and a well-wisher of the whole family. She was always bent on the well-being of her husband. She was also devoted to the service of Gods, her parents-in-law, dependents and guests.

The housewife replied: Please wait a few minutes. I am giving you alms presently.

She went inside the house and was cleaning a vessel to carry the alms. In the meantime her husband returned, tired and hungry. Seeing him she changed her mind and attended to his needs first: washed and dried his feet, and gave him a seat. Afterwards she served him with food and pleased him with sweet words. The Brahmin was kept waiting.

After waiting on her husband she came with alms to the door. She was sorry to have kept Kauśika waiting.

Kauśika: O Lady! You have made me wait such a long time. You are indifferent to me. Why did you not send me away?

Seeing him angry, the lady pacified him thus:

'O Brahmin! Kindly forgive me. For me, the husband is God. He was tired and hungry. I was serving him. So I had to keep you waiting.

Kauśika: You hold only your husband in high esteem and disregard the Brahmins. You are a householder and look down on the Brahmin who is honoured everywhere.

The Chaste Woman: I delight in serving my husband whole-heartedly. That is my Dharma. Of all the gods the husband is my supreme God. And see the result of devoted service to my husband: I have come to know of your burning a crane through anger. Your rage cannot kill me, who am devoted to the service of my husband, like the crane.

O Brahmin! Anger is an enemy of human beings. He who has renounced anger and greed is a Brahmin. He is a Brahmin who speaks the truth and pleases his teachers. Even if he is hurt by others, the Brahmin

does not injure them. Self-controlled, righteous, pure and engaged in studies, a Brahmin has conquered lust and anger. Intelligent and a knower of Dharma, the Brahmin looks on all as his self and appreciates other religious paths as well. He teaches others and is also willing to learn from them. He is charitable within his means of livelihood.

And listen further to the glory of the Brahmins. He ever stands by Truth. His mind never enjoys falsehood. Study, self-control, uprightness are the treasures of the Brahmins. Truth and sincerity alone is Dharma. The eternal Dharma is founded on Truth. Its ways are subtle and so it is difficult to understand it rightly. Though pure and engaged in scriptural studies, I think you lack the full and correct understanding of Dharma. Go to Mithilā where lives Dharmavyādha (a righteous hunter) truthful, self-controlled and devoted to the service of his parents. He will enlighten you on the secret of Dharma and clear all your doubts. O Brahmin, forgive me if I have offended you.

Kauśika: O Lady! I am pleased with you. And my anger also has disappeared. Your reproaches are for my good only. May you be happy! You are indeed blessed! I shall proceed to Mithilā as instructed by you.

Downcast and remembering the advice of the devoted wife, he determined to go to Mithilā to be instructed by Dharmavyādha. After crossing many villages and forests he at last reached Mithilā. The city was charming with its multistoreyed and beautiful buildings, broad roads with shops on either sides. Chariots, horses, and many other conveyances plied through its streets. The citizens looked jolly and healthy. The whole city was a scene of hustle and bustle.

Kauśika enquired the passers by for Dharmavyādha. Directed by them he approached a butcher's shop. He saw Dharmavyādha selling the meat of deer, buffalo, etc. Kauśika stood there watching him among a group of customers. Seeing the Brahmin Dharmavyādha rose from his seat and came to Kauśika.

Vyādha: I welcome you, O Brahmin! My salutations to you. That chaste woman, I am sure, told you about me and asked you to visit me. I know all about it. That has brought you here. I am that Dharmavyādha. Please tell me what can I do for you?

'It is a second surprise to me!' exclaimed Kauśika with joy.

Vyādha: You are a stranger here. If you please, we can go to our house

Kauśika: That is fine.

—*Sañjaya*

(*To be continued*)

Source: The *Mahābhārata*, Araṇya Parvan, Chapters 170-1.

(*Contd. from page* 434)

met them you remained a life-long friend. One such friend was Jawaharlal Nehru.

Boshi visited Calcutta last towards the end of 1967 to preside over the Nivedita Centenary Celebration. He had been having a heavy schedule since coming to Calcutta and this put a severe strain on him. On top of this, he had a massive heart-attack. He improved and went back to Almora, but he was never the same again. The damage had been too much and he was forced to cut out outdoor engagements altogether. Although physically inactive, he remained mentally alert and cheerful as ever. Finally, tired of his worn out body, he cast it aside and broke away into freedom on August 31, 1971.

Both science and religion have sustained a great loss in his death.

NOTES AND COMMENTS

IN THIS NUMBER

Questions and answers are from: 'M': *The Gospel of Sri Ramakrishna,* Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Madras 4, 1957, pp. 64-6.

The words quoted in 'Onward For Ever!' are from: *The Complete, Works,* Vol. I (1962), pp. 108-9.

Psychology has only a partial answer to the sickness of the soul that modern man ails from. Where is the full answer? It is in religion, in the life of the Spirit. The Editorial is an attempt to echo that healing answer given by Indian sages.

Self-knowledge, according to Advaita, is an awareness of the Infinity which is one-self. It is very difficult even to understand this experience from an intellectual stand-point. Writing on this difficult theme with logical precision and scriptural authority, Dr. K. Ramakrishna Rao, Prof. of Hindu Philosophy, University of Mysore, brings it within the reach of our comprehension.

'The Philosophy of Democratic Administration' by Swami Ranganathananda, a senior monk of our Order, is adapted from the address given by the Swami to the staff of the Mysore State Secretariat. The address was delivered under the auspices of the Indian Institute of Public Administration, Mysore Regional Branch, on February 19, 1970. We have offered to our readers only the first instalment of it in which the Swami analyses the causes of national stagnation in the post-independence period and suggests a few remedies in the light of Swami Vivekananda's teachings.

Indian society is the subject of 'Human Trends' this time. Its condition is hapless but not hopeless, says the writer.

To innumerable seekers of Truth, philosophy finally proves like the mirage in the desert, always promising water but never providing it. To all of them 'Religious Philosophy' can become the thirst-quenching oasis, where the demands of the intellectual and intuitional faculties are fulfilled. Dr. S. P. Dubey, Dept. of Post-Graduate Studies and Research in Philosophy, University of Jabalpur, presents a paper in which a strong case for a Religious Philosophy is made out.

REVIEWS AND NOTICES

PHILOSOPHICAL FOUNDATION OF BENGAL VAISHNAVISM: BY SUDHINDRA CHANDRA CHAKRAVARTI, published by Academic Publishers, 11 Panchanan Ghosh Lane, Calcutta-9, 1969, pp. 437 xi, price Rs. 30/-.

This book is an able presentation of the philosophical foundation on which the edifice of Bengal Vaishnavism rests. Jiva Goswamin's works, such as *Sarvasamvādini, Satsandarbha,* furnish the ideas which constitute the philosophical background. A study of these ideas goes to show that Bengal Vaishnavism has its grounding in Vedantic theism like other schools of Vaiṣhnavism such as that of Sri Ramanuja, Sri Madhva, Sri Nimbarka, and Sri Vallabha. But Bengal Vaishnavism is not to be identified with any of the other schools of Vaishnavism in as much as it has its own special features.

The book contains fifteen chapters. Chapter I deals with the epistemology of the school. It does not accept *pratyaksha, anumana, upamana, arthapatti* or *anupalabdhi* as a satisfactory *pramana.* The only *pramana* which is acceptable to it is *Sruti.* The Vedas and the Uanishads constitute *Sruti.* The teachings of *Sruti* are concisely and systematically set forth by Vyasa in the *Vedanta-sutras.* The best and most reliable commentary on the

Vedanta-sutras is the *Bhagavata-Purana* composed by Vyasa himself. In chapter II the author gives a psychological analysis of the knowledge situation. He draws special attention to the way in which Bengal Vaishnavism effects a reconciliation between Sri Sankara's view that the highest intuition is non-relational and Sri Ramanuja's view that it is relational. The reconciliation is in the nature of a *via media*. In the initial stages it is non-relational while in the later and more advanced stages it is relational. This is very similar to the Nyaya view that perception is indeterminate (*nirvikalpa*) to start with and becomes determinate (*savikalpa*) when it is fully developed. A synoptic view of the essential features of the school is given in chapter III. That the highest Reality is Bhagavat and not the Nirguna Brahman of Advaita Vedanta is shown in the next chapter. Brahman and Paramatman are the lower manifestations of Bhagavat intended to suit eligibles (*adhikarins*) of a lower order. That the Bhagavat has two powers (*śaktis*), *jiva-śakti* and *Maya-śakti* is stated in the next chapter. The special features of the Bengal School's view of causation are dealt with in chapter VI. Krishna and His incarnations form the topic of chapter VII. That Ragatmika Bhakti, symbolized by the embrace of Radha and Krishna is the sole means to final release is set forth in chapter VIII. The nature of the supreme realization is explained in the next chapter. A comparison between Bengal Vaishnavism and Kierkegaard's existentialism is attempted in the next chapter. The ethical discipline laid down by the school is expounded in chapter XI. That the relation between Bhagavat and the world is neither one of identity nor one of difference but one of identity-in-difference and difference-in-identity, what is known as *achintya-bhedābheda,* is explained in the next chapter. The Upanishadic conception of *rasa* and how it is realized in what is known as *Rasa-lila* is set forth in chapter XIII. How Bengal Vaishnavism compares with Christianity is explained in the next chapter. The last chapter gives a succinct summing up of the central doctrines of Bengal Vaishnavism.

In seeking to establish that it rests on solid philosophical foundations, Bengal Vaishnavism follows the same strategy as the other schools of Vaishnavism. It launches a fierce attack on the chief ideas of Sri Sankara's Advaita Vedanta such as the conception of Nirguna Brahman, the concept of Maya, the essential non-difference between the Jiva and Brahman and the notion that the world is neither a creation nor manifestation of Brahman but only an appearance thereof. There is the implicit belief that if these doctrines of Sri Sankara's Absolutism are demolished, the way will become clear for the enthronement of Theism. In spite of repeated attacks, Advaita Vedanta is still standing its ground and even passes, as the author observes in the Introduction, 'as the whole of Indian Philosophy'. It will take us far afield if we begin to examine the validity of these charges. Nor is it possible within the brief compass of a review to examine the basic ideas which constitute the philosophic background of Bengal Vaishnavism.

The only observation that we will permit ourselves to make is that schools of Vaishnavism, in order to gain a certain respectability, make desperate attempts to find support for their beliefs in the Upanishads and the *Vedanta-sutras*. Reading these works with preconceived notions in their mind, it is no wonder that they seem to discover the support which they are in search of. Sometimes they go to the extent of twisting and torturing the texts and placing forced meanings on them. As for Bengal Vaishnavism's attempts in this direction it is enough if we point to the fact that it regards the *Bhagavata-Purana* as the best commentary on the *Vedanta-sutras*.

Nonetheless, the author deserves praise for his very able presentation of the school and its philosophical leanings. The ideas are supported by quotations from the writings of Jiva Goswamin. The bibliography and the index are very useful. The book is smooth and easy reading. We commend it to all readers who are interested in Vaishnavism.

Sri M. K. Venkatarama Iyer

PSYCHIC RESEARCH, OCCULTISM AND YOGA: By V. Varadachari, Published by Higginbothams (P) Ltd., Madras, pp. 257, Rs. 5/-.

This brochure presents the results of modern psychic research in the light of ancient yoga—at least it makes an attempt to do so. The first half of the book (chapters 1-7) is, in fact, a compilation from the well-known and authoritative works of parapsychological phenomena. From Hypnotism and Mesmerism to parapsychological phenomena of contemporary times, the survey covers the work done by such great investigators as F. W. H. Myers, Sir Oliver Lodge, Cavington, Tyrrell, Rhine, and so forth. This is admirable. But when the author goes on to link all this empirical study with yoga we have to demur. Parapsychological phenomena are of the nature of the miraculous, the bizarre and the *recherche*. They have an insidious fascination for the modern man, and have a tendency to

stimulate unhealthy curiosity about the hidden powers of the human mind. Yoga is, on the other hand, a strict religious discipline aiming at the control of all the lower impulses and the upliftment of man resulting in his *union* with the divine. In the course of *sadhana* all these 'wonderful' phenomena which dazzle the parapsychologist come as unwanted by-products, and our great teachers are unanimous in saying that no *sadhaka* should touch them with a long pair of tongue. Remembering this warning we may give all the parapsychic phenomena the value they deserve. The book may be read with the above warning prominently in mind.

PROF. P. S. NAIDU

PROCEEDINGS OF THE TWENTY-SIXTH INTERNATIONAL CONGRESS OF ORIENTALISTS, VOL. IV. ED. BY R. N. DANDEKAR, Published by the Bhandarkar Oriental Research Institute, Deccan Gymkhana, Poona, 4, 1970, pp. 410, price Rs. 55/-.

This bulky volume contains the proceedings of the twenty-sixth International Congress of Orientalists held in New Delhi from the 4th to the 10th of January, 1964. Four sections, seven to ten, are published in this volume, the first six having been published in volumes one to three.

Section seven is devoted to South-East Asian Studies. There are eleven papers contributed by well-known orientalists on subjects like 'Cambodian Sanskrit Inscriptions', 'Some Aspects of Feudalism in Cambodia' and so forth. Brief summaries of five other articles are appended.

Section eight is solely occupied with East-Asian studies. It contains ten papers dealing with various aspects of Chinese civilization. Summaries of twenty other articles are given.

Section nine contains thirty-three papers dealing with Islamic studies. Summaries of sixteen other articles are added as a supplement.

Section ten is devoted to African studies. It contains five papers and four summaries.

Orientalists will derive very useful information from a study of this volume. The printing and general get-up of the book leave little to be desired. The Editor deserves to be congratulated on having brought out this volume in such an attractive form.

SRI M. K. VENKATARAMA IYER.

ON BALANCE AND HIGHER EDUCATION: BY JEFF ROBINS, published by Philosophical Library, 15 East 40th St., New York, N.Y. 10016, 1970, pp. 102, price $ 4.50.

The book has been written by one who has gone through 'the mill' of modern education, and has come out of it completely disenchanted. According to the author everything about the present system of education is wrong—the courses, examinations, grades and degrees, I.Q. tests, the professors who teach and the students who learn—all are tainted. There is not a good word to be said about them. Everyone in the system is out to grab something—the teachers to grab money, promotion and prestige, and students to grab marketable degrees and diplomas. And *fear* hovers over all of them. The author paints a gloomy picture indeed of the educational system in terms that are meant to evoke, surprise, ridicule, and blame.

Here is a picture of what happens when an objective test is administered to students:

'The buzzer sounds, the seal is broken, and you are off. This is a race for your life. So you'd better pour in the steam. Blah, blah, blah sounds most nearly like ...

'How many apples when added to four kumquats will yield ... tangerines?' (p. 5).

Speaking about the utter futility of the academic courses, our author ejaculates:

'But did you ever see a Bessel function get up and say hello?' ... There are so many people who do not have quite enough to eat. I wonder if they could eat an integral equation! (p. 41)

The author holds that the root causes of the troubles in education are: (1) Suppression of Individuality and (2) lack of balance and proportion in the courses. What is the remedy? There is no answer in the book. By way of 'positive and constructive' suggestions we get dished up negative and condemnatory statements draped to advantage in positive terminology.

It is good to read, now and then, a book of this type, and get 'shocked', so that the shooks may rechannel our thinking towards new and effective goals in education. Undergraduates in our universities, if they choose to read this book, would enjoy it, as they would *Alice in Wonderland*.

PROF. P. S. NAIDU

NEWS AND REPORTS

RAMAKRISHNA MISSION
EAST BENGAL EVACUEE RELIEF AND FLOOD RELIEF IN BIHAR & WEST BENGAL

A BRIEF REPORT OF WORK FROM APRIL 14 TO SEPT. 15, 1971

Evacuee Relief:

The Ramakrishna Mission has been serving 1,71,600 evacuees through ten camps, distributed in four States as follows:

Area of relief work	*No. of evacuees*
Assam (Karimganj border) ..	.. 57,000
Meghalaya (Shella, Dawki & Tura Sec.)	.. 51,600
Tripura (Agartala)—A new camp opened in July ..	.. 7,000
West Bengal (Jalpaiguri and 24-Parganas District) ..	.. 56,000
Total:	1,71,600

Nature of Work:

Regular distribution of dry doles of foodstuff; clothes, blankets, utensils, powder milk, baby food; medical aid. Primary education is also being imparted to evacuee children in Dawki and Tura sectors in Meghalaya.

Flood Relief:

In spite of the huge committments on account of evacuee relief, the Mission has gone ahead and started flood relief operations in five districts of West Bengal (Malda, Nadia, Murshidabad, Midnapore and Howrah) and two places in Bihar—Patna and Manihari. An average of 6,000 people are being served in each of the seven camps thus far opened. More details of the work are awaited.

The General Secretary of the Mission has appealed for donations in cash and kind.

THE RAMAKRISHNA MISSION ASHRAMA, PATNA

REPORT FOR 1969-70

The activities of this Centre during the period under review were as follows:

Educational and Cultural:

Students' Home: The Home is exclusively meant for college students. The inmates live here as members of a homogeneous family away from the din and bustle of the city life. During the session there were 24 students of whom 12 were full-free, 3 half-free and 9 paying. All the students who appeared at the different examinations passed.

Swami Turiyananda Library and Free Reading Room: Number of books: 8,368; new books: 190; books issued: 10,841. Reading Room received 96 periodicals and 9 dailies. The average daily attendance was 58.

Medical: In the Bhuvaneshwar Charitable Dispensaries there were both Allopathic and Homoeopathic departments. The departments were under qualified doctors. Cases of minor surgery are also attended to without any charge. These departments serve not only the poorer sections of locality but also those sufferers residing outside the city too. During the year under review 77,740 cases were treated in Allopathic department of which 9,038 were new cases. In Homoeopathic section 79,550 cases were treated of which 5,903 were new.

Religious: Daily worship at the Ashrama temple, weekly classes and scriptural discourses in and outside the Ashrama formed the main features of religious activities of the Centre. Panini Vyakarana classes were held twice in a week. An instructive story-telling class to young children under ten was also held on every Sunday. The birthdays of Sri Ramakrishna, Holy Mother, Swami Vivekananda and other important festivals were observed with due solemnity.

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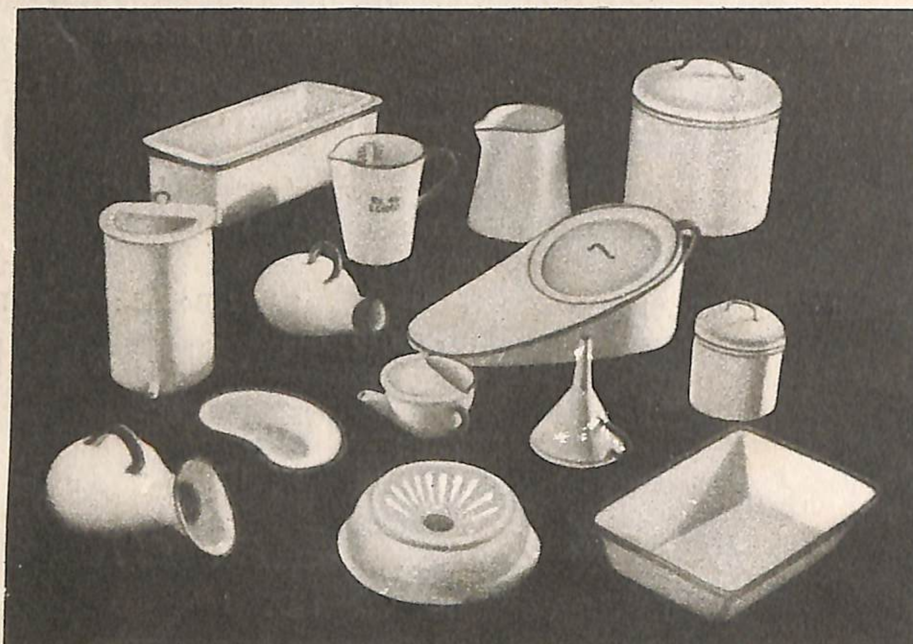
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